

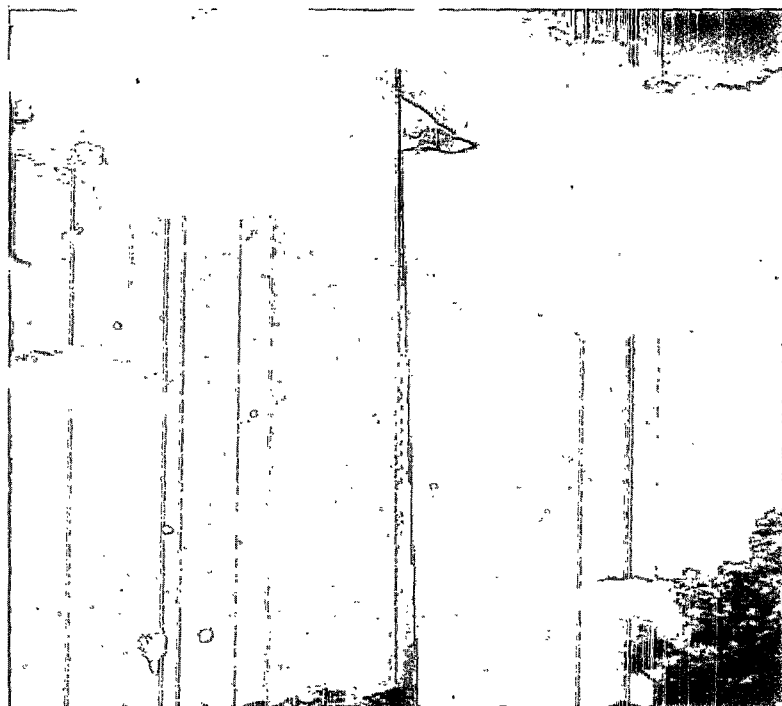


Management and Class of Preachers of Indian & Foreign Gurdwaras



Giani Sant Singh Ji 'Maskeen'
Editor : Harjit Singh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
*Management and
Class of Preachers
of Indian & Foreign
Gurdwaras*



'Panth Ratan'
Giani Sant Singh ji 'Maskeen'
Editor
Harjit Singh

Management and Class of Preachers
of Indian & Foreign Gurdwaras
by
Giani Sant Singh ji 'Maskeen'
Edited by Harjit Singh

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List of Articles

Editor's Note	4
Few words by the Co-Editor	6
Foreword	
(Giani Sant Singh ji 'Maskeen')	7
Preface (Giani Chet Singh ji, (Head Priest Sri Darbar Sahib ji)	9
1. Gurdwaras and the Preaching Class	10
2. Gurdwaras of India and their Management Structure.	46
3. Gurdwaras in the Foreign countries and their Administrative Management	54
4. Guide Lines for Gurdwara Management and Preaching class	76
5. Request	125
6. Religion and Politics	126

Editor's Note

Hae Satguru ji :- ਏਹੁ ਕਾਜੁ ਤੁਮੁ ਆਪਿ ਕੀਓ ॥

Eaeh kaaj tum aap keeou.

You Yourself have caused this to happen.

Before starting to write this book prayer was performed and Edict of Sri Guru Granth Sahib ji from Sri Darbar Sahib, was recited whose lines of Rehaao (Pause) were as follows:-

ਅਬ ਢੁਢਨ ਕਤਹੁ ਨ ਜਾਈ ॥
ਗੋਬਿੰਦ ਭੇਟੇ ਗੁਰ ਗੋਸਾਈ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੨੧)

ab dhoodhan kathahu na jaaee |
gobid bhaettae gur gosaaee | rehaao |

Literal meaning of the complete Shabad is as under:-

Meeting with the council, my doubts were not dispelled. The chiefs did not give me satisfaction. I presented my dispute to the noblemen as well. But it was only settled by meeting with the King, my Lord. ||1|| **Now, I do not go searching anywhere else, because I have met the Guru, the Lord of the Universe.** ||Pause|| When I came to God's Darbaar, His Holy Court, then all of my cries and complaints were settled. Now that I have attained what I had sought, where should I come and where should I go? ||2|| There, true justice is administered. There, the Lord Master and His disciple are one and the same. The Inner-knower, the Searcher of hearts, knows. Without our speaking, He understands. ||3|| He is the King of all places. There, the unstruck melody of the Shabad resounds. Of what use is cleverness when dealing with Him?

Meeting with Him, O Nanak, one loses his self-conceit. ||4|| 1 || 51 ||

The Book *Des videsh de Gurdwarian da parbandhki dhancha atey parchark shraini* was published in Punjabi by

Respected Giani Sant Singh ji 'Maskeen' in 2001 when he was alive. I think the English addition of this book will also be advantageous to English knowing Gursikhs residing in India and abroad who are participating in the Gurudwaras managements and will also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. The present management structure, based upon political and vested interests, is not at all suitable for preaching Gurmat. Therefore the only object is that the readers may be able to bring up enterprising reformers and preachers. It is prayed that Satguru ji may grant His limitless Divine power to the reformation movement. This book will bring them closer to Gurmat by adopting the suggestions laid down by 'Maskeen ji'. The word (page / ਪੰਨਾ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Sardar Jaswant Singh ji, a close friend of mine and I am also thankful to Dr. Verma ji resident of Baldev Park, Delhi-51 for revising and improving the text of the book. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actually we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

Harjit Singh
Editor

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Few words by the Co-Editor

By the grace of God and due to the intimacy with S. Harjit Singh it was my good luck to have the charan chhoh (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh World in particular and the world in general. In this connection his couplet given below is relevant:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੋਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।

ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

*“Chiraage raahi bana-ay gay ek din nakshay kadam mairay,
Abhi toe main gumrahi maloom hota hun.”*

I had the good fortune due to the encouragement from Sardar Harjit Singh to translate his Punjabi book. Though the translation is not of high literary standard, yet I have the satisfaction for the job in a humble manner.

I hope the English speaking and English knowing people will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

Jaswant Singh
Co-Editor

Mobile No. 9811219701

Foreword

During the forty years of my preaching life, whatever I have observed and understood in connection with the management and preaching, I have tried to put in writing in this book. This management structure, based upon political and vested interests, is not at all suitable for preaching Gurmat. This directionless preaching structure going on by keeping the main aim of only livelihood in front, is unsuccessful in connection with the preaching. The majority of the congregation is divided into small religious factions and some are entangled in individual gurus. Some intelligent well-wishers of Gurmat perceive this a sick structure, but they are incapable to understand the proper treatment and are also not diligent to find out the treatment. For the first time I am humbly trying to place before the congregation all the facts in writing so that by adopting the written solution, some encouraging structure may be prepared so that this sick structure may be made alright.

I have got no personal animosity in this connection with any one. This book has been written by keeping in mind only religious and national compassion. The only object is that the readers may be able to bring up enterprising reformers and preachers. It is prayed that Satguru ji may grant His limitless Divine power to the reformation movement. Giani Balwinder Singh ji, (of Vancouvour) has made a lot of efforts to improve and re-write the whole book in Punjabi, which is praiseworthy.

The wise say never consider an illness and an enemy as weak. Delay and carelessness can make the enemy powerful and the illness incurable. Even otherwise it has already been delayed very much, but I feel that it is not incurable. I

have made a little effort in the form of this book that a reformation movement may spring up in the minds of diligent, wise and far-sighted well-wishers of Gurmat and meditators of God's Name. If the Gursikhs having reformative inclination may get organized by taking swing from the writing and may engage in the work of reformation, the political autumn of the management structure can be transmuted into the place adorned with blooming spring .

May Guru ji be Helper and Aider.

January 2001

Giani Sant Singh Maskin
Sis Gran, Alwar (Rajasthan)

Preface

Giani Sant Singh 'Maskeen' is the top most intellectual of Panth (Sikh Religion). He has generated such a resonance of Gur Shabad in India and foreign countries through his discourses and exegesis of Gurbani as many persons, gone astray, have understood the right path and have taken refuge at the feet of Guru ji. Gurbani dwells in 'Maskeen ji's' heart and tongue. Whenever he narrates sweet views about Gur-Shabad in the holy congregation, then the congregation becomes spell-bound, watches stop and the feet of travellers come to halt.

'Maskeen ji' has not only narrated religious discourses in the religious congregations, but also he is preaching Gurbani through his unique Gurmat writings. A lot of books written by him have already been published. The book in hand contains the sum and substance of his experiences in connection with Gurmat preaching.

It is a fact that Gurmat is not being discussed in the Gurdwaras and politics is going on. The preachers and the religious singers are also entangled in the whirlpool of money. After observing the state of degeneration on all sides it is but natural for compassionate person like 'Maskeen ji' to be apprehensive. He has given the details of these degenerating conditions on the basis of his personal experiences and he has invited the spiritualists and meditators of God's Name to participate in the management of the Gurdwaras.

May Satguru ji be gracious so that the practical task of Gurmat preaching may commence according to the wishes of 'Maskeen ji'. This is my supplication.

Servant of Guru-Panth
Giani Chet Singh
Ex-Head Priest, Golden Temple,
Amritsar

Gurdwaras and the Preaching Class

To manifest nice virtues and qualities of any person or thing to others is called preaching. The literal meaning of 'Chaar' (ਚਾਰ) is nice and of (ਪਰ) 'Par' to others (ਪ੍ਰਤੀ).

The human mind is such an instrument or device that he accepts influence of the person who is powerful than he and influences him who is weaker than he. The mind goes on influencing others or getting itself influenced by others through out his whole life. If the mind accepts this much only that this entity or thing is great, he gets impressed even if that thing is worthless or that entity is ordinary. Mind does not get impressed even from a very great thing or entity if it accepts that this thing or entity is worthless. Generally, the human mind remains incapable to take a correct decision. Therefore it considers a worthless thing great and a great thing as worthless:-

ਅੰਮ੍ਰਿਤੁ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥ ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ ॥

anmrith kouraa bikhiaa meethee |

saakath kee bidh nainahu ddeethee |

Nectar seems bitter to you, and poison is sweet.

Such is your condition, you faithless cynic,

which I have seen with my own eyes.

ਕਉਡੀ ਬਦਲੈ ਤਿਆਗੈ ਰਤਨੁ ॥

(ਅੰਗ ੮੯੨)

kouddee badhalai thiaagai rathan |

In exchange for a shell, he gives up a jewel.

Since the ancient times supermen and philanthropists had been endeavouring that man may take a correct decision. Business persons and politicians are also aware of this

thing and they often make efforts to propagate their things or their own personalities. Traders and big factory-owners spend millions of rupees on the advertisement of the items manufactured by them. Advertisement is done through T.V., Radio, the entire electronic media, news papers, magazines and posters to propagate these things. People get impressed about these things and spend money lavishly to buy these and make their houses elegant. Politicians also spend money lavishly to present their point of view before the people.

In a democratic rule if a politician remains indifferent to the publicity, about himself, he loses the support of the people and gets defeated. But during the development of human culture upto this time, only materials and politics have been propagated. A lot of money is being spent on this. But there is very little inclination to preach religion on these lines or there is no inclination at all. Due to this reason, religious preaching is perhaps zero and only very few persons have remained religious. Therefore there is no craving for religion in the hearts of common people. There is one rule in economics. If a thing is not needed, it vanishes from the market. Now the churches in Europe have become desolated and the doors of mosques have been closed. Very few Hindu priests are ringing bells in the temples or the pigeons are singing their songs. There are nominal companions of holy congregation in sky-touching Gurdwaras. This is due to the absence of preaching. Sikhs have constructed very beautiful buildings of the Gurdwaras in this century. There should be showers of holy congregation but it has remained a dream only.

Preaching is a skill and it has to be learnt properly. Preaching can not be done without proper training. Only a religious person can preach religion. Whereas a thing can be propagated by a person who is not having that thing with him. But an irreligious preacher can not preach religion. Therefore the advertisement of the things is in abundance and the humanity has been impressed. People have become materialist. Due to absence of religious preaching, the humanity is becoming irreligious. A fornicator can not preach

morality. Dishonest and thief can not tell the greatness of kindness and charity. How can an angry and proud person talk about humility? A prejudiced and narrow-minded can not describe the greatness of impartiality. How can a heart full of enmity describe freedom from animosity? How can insipid and arid hearts manifest spiritual pleasure? Any one can propagate material things and politics. But only a person proficient in religion can preach religion. Due to this reason the fondness of politics and the greed for material things are increasing day by day. But Dharam is decreasing from the human life day by day. A sleeping person can not awake the other sleeping person:-

Khuphta ra khuphta ke kunad bedar.

(Sheikh Saadi)

Extinguished lamp can not kindle another extinguished lamp. Therefore if a irreligious person explains religion, it would not be effective. If the musical instrument of life is out of tune, it is difficult to sing the song of Dharam. If a blind man gives guidance, then the followers would go astray:-

ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਬੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ ॥੨॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

annaa aagoo jae theesai sabh saath muhaavai |2|

*If the leader is blind, the whole company is bound
to be robbed of (their valuables).(2)*

The main object of this writing of mine is that the candle of Dharam should enkindle virtue in the Sikh world. The garden of divine virtues should bloom, the hearts of Sikhs should replenish with the wealth of Dharam and Divine beauty should gleam on their faces. I am presenting my desires and experiments before the Sikh World through this book by keeping only this expectation in view. May Satguru be the Helper. These seeds, which I have sown through this writing, may flourish in the reformatory form.

Management

If any institution, establishment or factory is without management skill, then it becomes difficult to function or stay in proper form. Management in its own self is a great technique, due to which the organisation, institution and factory

function in a decent way. Not functioning of any institution in proper form or its closing and not running in profit of any factory or its closing down are ninety percent due to their mis-management. If a person, who does not know 'Account Book Keeping' is appointed the manager of any bank, it is just equivalent to declare the bank and the country as bankrupt. Exactly in the same way, Dharam in its own self is a great technique, flavour and the aim of life. But he, who is not expert in this technique, to give charge of the management of the religious institution or the religious temple in the hands of those who are not expert in this technique is like extracting oil from sand. Permanent palaces can not be built on the foundation of clay. It has been seen that man is applying this technique in every sphere of life. But in case of Dharam, the doors of the brain are closed. Especially it is like this only in the Sikh religion. Those, who have got some intelligence about politics and business, are also carrying on religious institutions and temples. It is like telling a person, who is moving a bullock-cart, to drive the railway train or to entrust him to fly an aeroplane. The condition of the religion in the hands of incapable persons will be the same as that of the passengers in the above-mentioned railway train. Christians, Budhists and the Sanatan Math are cautious about this. Particularly the intelligence of the Christians is praiseworthy. But the preaching and propagation of the Sikh religion has gone underground. The main reason for the same is the management structure. The writer is trying to make humble effort to highlight this based on his low intelligence and the experience of 40-45 years of his life in the religious preaching through this writing, so that he may be able to see the Sun of Sikh religion shining on the religious sky after the end of his life.

If some thing is spoken or written by keeping ill-feeling with some individual, that is very mean act in the writer's view. Therefore the readers may kindly read this book with an open heart and an open mind.

Congregation

Generally the companions of the holy congregation ei-

ther accept or do not accept the influence of religious singers, preachers and saints. But they seldom pay attention towards the management structure. If a few are somewhat uncomfortable with this structure, they keep mum, or under the compulsion of politics they side with someone. In this way reformation work comes to a stop, and the ulcer of the mistakes goes on increasing. If the management is wrong, the selectors of these managers prove wrong. If the congregation is a bit far-sighted, it can be hoped that the caravan of Dharam would be able to reach upto its ultimate destination. It is said that out of the entire living creatures, only five percent feel the creative and cautious responsibility. It is correct that all the sheep follow one sheep and that sheep does not follow anyone behind which all others walk. Out of all the sheep, there are some which do the selection of there way themselves. This law of nature is seen among the lives of all the animals and birds. Among human beings also there are five percent only who feel responsibility, have courage and have got the inclination to become progressive. If persons come forward and organize themselves, success would prostrate at their feet. It is unfortunate that there are undesirable organizations but there are no good organizations. There are organisations of thieves and decoits, and political groups. but saints, holy men and virtuous persons are not organized. Due to this reason bad elements become predominant and good persons lag behind.

By reading this writing, if nice people become organized by the grace of Guru ji, this reformation movement would reach the summit. The writer has written this considering it his duty. Hand over this book to others also so that two hands may become one thousand hands. There is great eulogy of the holy congregation and the companions of the holy congregation. All the devotees should come forward to spread this fragrance in the whole world. Guru ji would definitely be helpful.

The holy congregation of India is more shrewd and devoted than the congregations of foreign countries. They are also of humble nature and full of inspiring religious passions.

This is being written in respect of the holy congregation only and not about the community. The foreign congregation does not have so much deep roots at the religious level. Out of multi-faceted reasons for this, two reasons are predominant. The first reason is that it is only a weekly congregation. The second reason is that the whole families are so much busy that it is very difficult for them to spare time every day. There is also a language problem for the new generation. Muslims of the whole world understand Arabic language because their five prayers and their sacred book "Quran" are in Arabic language. All the Muslims of India, Pakistan, China, Malaysia, Thailand, Afganistan and Russia understand Arabic language. They also teach Arabic language to their children compulsorily in the mosques. Chinese are spread in the whole world. They have kept their language and script current in every country. But Sikh first of all abandon his Sikhi-form, Punjabi language and script. Due to this he loses his culture and religion. The religious questions of the foreign congregations are not very profound whereas the Indian congregations ask a lot of questions in connection with the meditation of God's Name.

The management structures of the Indian and foreign Gurdwaras are mostly political and proudy. Parochialism, which is seen in the foreign countries, does not exist in India. If one Raagi Jatha (Group of Gurbani Singers) has been invited from India by the management of one Gurudwara, it is not permitted to sing kirtan in any other Gurudwara. As if the other Gurudwara is not a Gurudwara. The doctrines "to pray for the welfare of all" (ਸਰਬਤ ਦਾ ਭਲਾ ਮੰਗਣਾ / Sarbat da bhallā mangna) and "to distribute and then eat" (ਵੰਡ ਫਕਣਾ) are non-existent in the management structures there. Often the defeated managers construct new Gurdwaras to confront the existing Gurdwara. Therefore the mutual unpleasantness becomes a hindrance for preaching. Being helpless, forlorn and short of money, the Raagis and preachers submit to the will of these managers and can not go to the other Gurdwaras even though there is a requirement. For the sake of preaching, Guru Nanak Dev ji had gone to the sixty-eight

pilgrimage shrines of Hindus and Khana Kaaba, Mecca Madina and kindled the fountains of Gurmat. Whereas this management structure does not want to see the light of Gurbani preaching in the other Gurdwaras. Such a parochialism either does not exist in the Indian Gurdwaras or at the most is nominal. These managers take such works from the religious singers and preachers which do not fall within their services. Helpless singers undertake these services. Terrible mutual controversies and quarrels which are seen in the foreign Gurdwaras, are either non-existent or are nominal in the Indian Gurdwaras. In the Gurdwaras of India, this mutual controversies in the management structure exist only in the larger Gurdwaras having very high financial offerings. Here any temporary short-coming of the singer and preacher class is not propagated in that manner as it is done in the foreign countries. By keeping in front their minor mistakes, doors are permanently closed for them, whereas it is not like this in India. Political self-interest is at the extreme limit in the bigger and historic Gurdwaras of India, whereas pride and caste are at the extreme limit in the Gurdwaras of the foreign countries. Due to limited religious thinking it does not take time to make a mountain of a mole hill. Being devoid of preaching aspect, but politically perfect, the managers of the Indian Gurdwaras are very big obstacles for Gurmat preaching. By taking together India and foreign countries, the religious preaching is zero. Perhaps Satguru ji may be gracious and by His Divine Power may make the atmosphere comforting.

Man is an intellectual living creature. He has developed very much with the help of his intellectual power and he has pushed back the animals. Sleep, laziness, hunger and lust also exist in the animals. Animals are also afraid of death. But man has become successful to develop politics, society and religion with the help of his thinking power whereas animal is living below society and religion. When any person kicks the customs of the society and disown religion, he is called equal to animal.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

(ਅੰਗ ੨੬੭)

karatoot pasoo kee maanas jaatt |

They belong to the human species, but they act like animals.

Man looks like a man only, but goes away from the humankind. Sheikh Saadi, the Sufi saint of Iran has said that there must be human kindness in the man. If sandalwood does not have fragrance, there is no need to call it sandalwood.

ਇਨਸਾਨ ਰਾ ਇਨਸਾਨੀਅਤ ਲਾਜ਼ਮ ਅਸਤ।

ਉਦ ਗਰ ਬੂ ਨਾ ਬਾਸ਼ਦ ਹੈਜ਼ਮ ਅਸਤ।

Insan ra insaniat lazam ast

ud gar bu nw bashad haizm ast

Majority of the humanity is living below the humankind. Therefore all types of problems exist in the human world. All the animals are living contented whereas all the human beings are living in pain. Countless supermen had come on this earth to solve the human problems, but those persons, who could take advantage from them, can be counted on the fingers. It is not like this that the medicine given by them was useless, rather man refused to take that medicine. If somewhere it was taken, man did not observe the regimen. Ordinarily the weaknesses of the human mental sphere are the same for all. Even then, the climate and the earth set apart the way of living of the human beings and from this only the different races and countries had come into existence. Vegetation, animals and human beings accept the effect of climate and the earth in a predominant form. It becomes difficult for the life of some vegetation and animals to develop in some type of soil and climate and they lose their bodies. Perfect God has bestowed intellectual power to man to pass life by moulding the situation agreeable to him. Therefore man is seen living even in diverse conditions. Due to this man has become successful to pass life in foreign countries by leaving his own country. But this success has remained limited upto the physical level and for livelihood only. Generally man relinquishes his culture, language and religion. When the writer observes the Sikh world with this point of view, it comes to mind again and again whether Sikh, like other communities, is not pushing back his language, traditions and religion. With this view, the writer is trying to make humble effort to see the Sikh congregations and the management

structure of their Gurudwaras in foreign countries in the mirror of Gurmat. What has come within his perception, is being written here.

Sikhs are such a nation who reside at each and every place of the provinces of India. They are also the residents of the foreign countries on a wide scale. When we look at India, there seems sufficient similarity among the Sikh congregations of Punjab and other provinces. The management structures are also nearly similar. But when we look at the Gurdwaras of the foreign countries; the disparity is clearly visible. The writer is placing this before the readers from the rational point of view.

The first Radiance (ਜੋਤ), respected Guru Nanak Dev ji himself had gone to each and every place of the nine regions of this earth to convey the Divine Gurbani and its message. Afterwards the congregation graced the house of Baba Nanak. People began to come from far off places also at Baba Nanak's house. The arrangements for their food and lodging were being made by Baba Sri Chand and Lakhmi Dass, the sons of Guru Nanak Dev ji. The management structure expanded during the Guruship of the second Guru, Guru Angad Dev ji. But Baba Sri Chand established Udasi Panth (Udasi cult) to preach the Gurbani of Guru Nanak Dev ji. To meet the expenses on this, donation (ਕਾਰ-ਭੇਟ) was given from the Guru-Ghar, which was collected by Baba Sri Chand personally. He had established Udaaseen Maths (hermitages) at far off places and had been preaching Guru Nanak Panth (i.e. Sikhism). Baba Sri Chand ji had propagated Guru Nanak Mat at the sixty-eight pilgrimmage centres of India and upto Kabul and Kandhar (in Afganistan), with his own efforts. Even now the supervision and maintenance of the Gurdwaras constructed in Kabul, Rameshwaram (in South India) and Jagan Nath Puri (in Orrissa) is being done by Udaasis. The historic Gurudwara in Nepal is also under the management of Udaasis.

Respected Guru Gobind Singh ji had terminated the depraved tradition of Masands /ਮਸੰਦ- a priest who receives offerings and presents on behalf of Guru) and for initiation

into Khalsa Panth in future, the Five Beloved Ones were authorised to perform the initiation ceremony. However, Udaasis remained associated as earlier with the management structure of Gurdwaras for systematic Gurmat preaching. Respected Guru Gobind Singh ji sent five Singhs to Benaras to learn Sanskrit language and Vedic literature. When they returned after study, on seeing their physical cleanliness and purity, Satguru ji uttered these words: "they are extremely clean." They had to wear saffron coloured clothes during the study of Sanskrit language. In this way alongwith Udassen tradition, another tradition of "Nirmalas" had started.

After entrusting Guruship to Guru Granth Sahib ji, when Guru Gobind Singh ji had mingled with the eternal light, both small and big historic Gurdwaras had come under the management of Udaasis and Nirmalas. Both Udaasis and Nirmalas were great scholars, and experts in preaching. They were also having adequate knowledge of Persian, Arabic and Sanskrit languages alongwith the local languages. On listening to their scholarly views about Gurbani and seeing their devoted service of the visitors, Sikhism went on expanding. Every Hindu in Punjab, Frontier province and Afganistan used to bring up his first child as a Sikh due to the motivation of the Udaasis and Nirmalas. In due course, every home had one half of its members as Sikhs and the other Half as Hindus. In this way Sikhism expanded by leaps and bounds. During the rule of Maharaja Ranjit Singh, this movement was further strengthened.

Then the seeds of Sikhism sown by Guru Nanak Dev ji began to flourish in U.P., Bihar, Bengal, Assam, Madhya Pardesh, and Maharashtra. The management structure remained with the Nirmalas and Udaasis. Revolution took place in the country and India became slave and was ruled by the English. It is the nature of the politics to: "Divide and Rule". The English adopted this strategy on a wide scale. The followers of Guru Nanak Dev ji and Guru Gobind Singh ji, who had become soldiers along with saints, had become irritation in the eyes of the English. This nation appeared as a

strong fence for strengthening their kingdom. Their far-sightedness desired to take Sikh nation under their control by keeping chiefs of big historic Gurdwaras under their command. Mahant Narain Dass of Gurdwara Nankana Sahib (Birth place of Sri Guru Nanak Sahib, now in Pakistan) became their stooge. He was a learned person. He became wealthy with the lavish offerings offered by the congregation and from the income of lakhs of rupees from the farm-land which had been donated by Maharaja Ranjit Singh to the Gurudwara. Even the heads of the Government were saluting him. Due to this he could not digest the political power. The saying is: "A rotten apple injures its companions". Due to depraved Mahant Narain Dass, the entire Udasi sect got disgraced. Even though very many Udaasis were nicely managing the regional and far off historic Gurdwaras, yet when the chief of the main Gurudwara became depraved, then this movement also became weak. Consequently, Akali movement was formed by the Sikhs for the emancipation of Gurdwara Nankana Sahib and it clashed with the Udasi movement. The Akali Sikh movement got victory. Alongwith Gurdwara Nankana Sahib, all other historical Gurdwaras also came under the control of management structure of the Sikh movement. Although about five percent Udaasis were depraved, but all others, although untarnished, became powerless because all the Gurdwaras were taken over from them. In this way, the preaching movement started by Baba Sri Chand, son of Guru Nanak Dev ji, got disconnected from the river of Gurmat after 425 years and by and by began to run dry.

The management of Gurdwaras in the hands of Nirmalas was also taken over from them alongwith Udaasis. Some Gurdwaras here and there remained under the control of Udaasis and Nirmalas, which is even now with them. This victory gave inspiration to the Sikhs. They utilized this inspiration to look after the management of the Gurdwaras. It is necessary to have intelligence to use power properly. But these leaders were unacquainted with the understanding of Gurbani. The buildings of the Gurdwaras began to be made

beautiful, but the structure of Sikhism began to become weaker. Proper and comfortable arrangement for Langar (free food) and accomodation began to be made. However the entire energy was being spent on this. Narmalai and Udaasis, who were the preachers of Gurbani had become disheartened. The task of the mangement structure remained limited upto the construction of Gurdwara buildings and to manage free food and lodging. The movement of preaching Sikhism, which had reached at the top, gradually shifted to the nadir. The management of the Gurdwaras came under the control of ignorant individuals. While Hindus used to keep their first child Sikh, now the children of Sikhs have started trimming their hair. Politics entered the management structure on a wide scale. To acquire political dignity and respect with the help of religion became the aim of life. Whereas Maharaja Ranjit Singh had utilized political power for preaching Gurmat, now the religious power of the religious places is being utilized to gain political benefit and fulfil personal selfish interests. In this way 95 percent Gurdwaras have come under the control of fully political people. By seeing 5 percent depraved Udasis we had grabbed all the Gurudwaras from them and started to manage these ourselves. But now 95 percent depraved politicians are endeavouring to fulfil their political aims through Gurdwaras. In this way Gurdwaras, which were sources of mental peace and bliss and were providing means to reach God, have now become the arenas of quarrels and brawls. To be a chief of Gurdwara has become a ladder to reach assembly or parliament.

2. Gurdwaras are the means for union with God. To make these means spiritually beneficial and easily accessible the foundation of the management structure was laid in the beginning only. Keeping this in view, Respected Guru Amar Dass ji has appointed twenty-two priests, so that proper medium for union with God may be made available in a decent manner. Guru Amar Dass ji had established this management structure so that the light of Gurmat may spread far and wide in a comprehensive manner. Out of the 22 priests, three were ladies so that both men and women may be en-

lightened with Gurmat sermons on a wide scale. As any river initially comes out in the form of a spring from the belly of the mountains then there is great fastness in its flow to reach and meet the ocean. It is full of cleanliness and purity. It has got the enthusiasm to keep its flow going even after colliding with stones and pebbles on its way. But after coming in the plains and by touching with the villages, towns and cities, it gets its purity stained and its flow also slows down.

In the beginning these priests (ਮਸੰਦ) were full of eagerness and they started preaching Gurmat with a passion for devotion with Guru ji. Respected Guru Amar Dass ji, considering their learning and enthusiasm, bestowed them the great service of preaching and also presented them (large wooden beds) Manjis (ਮੰਜੀਆਂ). Cot in Persian language is called Masnad (ਮਸਨਦ) and is being called Masand (ਮਸੰਦ) in Punjabi. These masands (preachers) were the chiefs of the religion and were preaching Sikhism with full dedication and integrity. Masand/ਮਸੰਦ was a respectfull word in the Sikh world. Congregations were proud of Masands on seeing that they are our preachers. Masands also considered themselves lucky. The congregations of Sikhs had also served them with heart and soul. But in due course of time the preachers, who were the premier preaching structure of Sikhs, became depraved. Defilement of the management structure like this and their censuring by Guru ji and the congregation are historical events. As a man having weak digestive system is uable to digest heavy food, similarly those Masands could not digest respect, prestige, sovereignty and wealth and began to vomit corruption and fornication. Respectful word "Masand" became an abuse in the Sikh world. Masand had done so much improper conduct in the name of Gurmat that many Sikhs began to disown even Sikhi and Guru ji. When all the misconducts of the Masands were reported to respected Guru Gobind Singh ji, he decided to change that management structure.

3. There has been struggle between truth and falsehood in the humanity since the ancient times. The struggle of Gurmat has been going on since the very beginning like

this only. The first Mugal King 'Babar' was uncomfortable with the Gurmat preaching of Guru Nanak Dev ji. Mugal King Jahangir took Baba Prithi Chand to his side and tried his best to weaken Guru-Ghar. Ram Rai became stooge of Aurangzeb, showed 72 miracles and claimed Guruship with the help of royal power. Political power had been striving against respected Guru Gobind Singh ji at every step, and were bringing impostor gurus in the front to provide means to weaken Guru-Ghar. In town Bakala (near Amritsar) 22 impostor gurus claimed as real Guru by spreading 22 mangian (cots). The Sikh world, by keeping in front the initiation and sermons of Guru Gobind Singh, started preaching: "Dharam and Politics are one". Indeed, Dharam is truth, flavour, spiritual bliss, manifestation of Divine Virtues and the aim of life. Dharam should exist in every walk of life. If Dharam is taken out from the family and society, then the house becomes the arena of brawls and quarrels and fissures appear in the relations. Irreligious financial order perishes in the marsh of dishonesty. Irreligious politics becomes the arena of cruelty, corruption and injustice. Therefore Dharam is the root of the plant of every aspect of life. In the present times, irreligious politics predominates in the name of religion. Collision of temple and mosque and the mutual tension between Hindus and Sikhs are the misuse of religion in the name of politics. Arabs and Sheikhs are misusing the Hindu religion of India. Muslims are calling God's creation infidel (Kafir) in the name of religion. Hindu wants to crush all under the feet of his political temples.

Guru Gobind Singh ji has brought forth saint-soldier. Saint is the effigy of love and compassion. Soldier is the possessor of bravery and enormous courage. But in the management structure of the Sikh world, there is neither saintly nature nor bravery and courage. There is blank politics and attainment of self interest. Ninety five percent power of the Gurdwaras has come under the control of self-interested politicians, who have afflicted Gurmat preaching deeply. Since the religious management is being run by the ignorant politicians, intelligent, benevolent and self-respecting religious

preachers are going apart. Only with a view to earn livelihood, needy, helpless, disabled and blind persons enter this field. Selfish managers engrossed in politics were in the need of such preaching class. This class began to work like domestic servants under the fear of managers. This is going on for the last seventy years approximately. Now persons having conduct and character like that of Bhai Gurdas ji, Baba Buddha, Bhai Mani Singh and Akali Phoola Singh are only a dream in the preaching and priestly (Granthi) class. Gurmat preaching has come to a stand still for the last seventy years. It is also the misfortune that the Sikh nation is not becoming vigilant to consider this aspect. Those, who were to induce passion of Gurmat in the nation have succumbed by becoming like class IV employees. Due to this the nectar of the springs of love and bliss is not spreading.

The second part of Dharam preaching is the camps (੩੯) of the present day saints with which a large numbers of Sikh congregation is associated. On observing deeply, ninety percent of the saints are ignorant of Gurmat. By keeping aside Guru and Gurdwaras and due to pride and self-interest, they are busy to propagate themselves and their Deras (camps). When the reverence and honour reach the zenith, then they claim to be gurus. Nirankari, Radha Swamis and Namdharis keep Sikh-form but are ignorant of Gurmat and Sikhi preaching. Their Sikh-form is also a means to get the innocent Sikhs entangle in the net of their guru-dom. As a hunter becomes successful to catch the free-flying quails and partridges with the help of domesticated quails and portridge, similarly in the saint clas, there are very few sages who are living under the light of Gurmat and are preaching and propagating Gurmat. But their circle of preaching is not very wide. Akali Kaur Singh, Baba Attar Singh, Sant Karam Singh Hoti Mardaan, Baba Nidhan Singh, Sant Bhagat Singh Bannu Frontier, Baba Kahan Singh Peshawar, Baba Sunder Singh ji Ali beg, Sant Jawala Singh ji Harkhowal are the history of the past. In the mirror of the present times, the glimpse of such personages is not visible, who may give the print of Gurmat through the imprint of their lives. These words had

been added in the prayer (Ardas) of Sikhism that: " 'O' God! cause us to meet such saints and pious persons, by meeting those, Your Name may come to mind." Yes! In comparison to these Dera-owners, somewhere engrossment in the flavour of Gurbani and God's Name is visible among the businessmen and family persons. Separate social code (Maryada / ਮਰਯਾਦਾ) of every Dera gives support to disunite the Sikh world at the religious level. That nation, which is not united at the religious level can also not unite at the social and political level. In this way that nation falls into the under world. When ever difficulties befell on the Panth (Sikh Nation), these so-called sants and big Dera-owners could not go even one step on the path of compassion with the Panth. Rather, some of these became a stumbling-block in the Path of the Panth and joined the opponents of the Panth. In this way, the well-wishers of the Panth became disappointed with the Deras of these sants and these Deras and the sants continued to split the Sikh nation. This small minority nation is at present divided into hundreds of parts at the religious level. One God, one Guru, one centre of Sikhism (Darbar Sahib and Akal Takhat Sahib at Amritsar) but Sikh nation at the religious level is not one. Whereas the pride and self-interest of the Saadhs had disunited the Sikh nation at the religious level, there the politicians have also split the nation at the political level due to their pride and self interest. Where the opponents of Sikhism are responsible for the great tragedies of Sikhism, there the management structure of the Gurdwaras is also fully responsible.

Climate and impression of the earth of every region is different. India has lived for thousands of years in the religious atmosphere. As one wave produces many other waves, one communed soul becomes motivation for many others to commune. Vedic rishis (religious person knowing Vedas), composers of Puranas (Hindu mythology), sages, religious instructors of Upnishads (theological portion of Vedas), knowledgeable of Hindu scriptures, donors, Bhagats (Devotees) who composed devotional songs of numerous types and Yogis who manifested Gorakh Bani and Yog Mat have

taken birth in India. Here respected Guru Granth Sahib, Ocean of Divine Knowledge, came into existence. These waves, these airs and these spiritual ripples still exist in India, due to which and even with the existence of multifarious problems, the longing and passion for Dharam exists. Due to this, the gatherings of devotees are visible in Gurdwaras and the temples of other religions. The bigger Gurdwaras of the metropolises, where the financial income is in lumps, are directly under the management of the political persons. The money was for religious preaching, construction of Gurdwaras and welfare of the poor. Guru Gobind Singh ji had said that the mouth of the poor is the money box of Guru ji. But this money is not being spent in a completely proper form for religious preaching and for the welfare of the poor. Whereas the historical and bigger Gurdwaras are spread over the whole country, preaching and propagation of Sikhism is not visible in each and every part of India. Extremely rich are very much busy in the worldly affairs and the persons having political benefit do not have spare time for religious preaching. In such an atmosphere, preachers after becoming directionless, have remained limited upto their livelihood only. Grand and beautiful buildings of the Gurdwaras have been constructed through the great and pious "Babas of Kaar Seva" (Personages arranging free holy service) and these were required also. But in the absence of religious preaching and religious longing, these building are vacant without the companions of holy congregations. Some Babas have temporarily occupied some Gurudwaras and have made these the basis for the attainment of their vested interest. Although there is no lack of enthusiasm for Sikhism among the Sikhs, this enthusiasm is directionless. Babas of Kaar-Seva have also not been able to spare time for spreading meditation of God's Name, Divine Knowledge and Sikhism far and wide, moreover, enthusiasm is invisible. But some Babas, by doing grand construction of the historical places with devotion and hard work, have placed before the country the glimpses of the Gurmat history and for this head bows before them. All the Christian missionaries, along with the morsel of bread in the

mouth of the poors were causing them to drink Christianity. We have remained incapable to put money-chest of Guru ji in the mouth of the poor. The entire management structure of the Gurdwaras of India appears discourgeous and dispirited in this aspect.

Udaasis and Nirmalas were themselves preachers and managers. Due to this the preaching of Gurmat, after crossing 68 pilgrimmage centres of India and its borders, had reached Afganistan. But the present mangers are bereft of the preaching technique, nor have they got time and perhaps this is not their aim also. and many of those, who are preachers as well as managers, are financially weak. The aim of some preachers is only their livelihood. The preachers do not try to advise the management structure in connection with preaching. Managers do not consider the preachers capable to take advice from them. In this way, by and by, both become directionless and their mutual relation remains limited upto owners and servants. Such is the condition of the most of the Gurdwaras of the country now a days on a wide scale. Whereas the pride of the present-day managers has crossed the limit and also the self-interest of the preachers has also reached at the top.

In the writer's view, the management class is divided into four classes. In the first class are those managers who have got understanding of Gurmat and devotion for preaching. They can be counted on fingers in the management structure. They are about one percent. In the second class comes the wealthy class, who have joined the structure with the help of donating money or have been included due to donation. But this class is so busy in their business that they have got no time for Gurmat knowledge or to supervise the management of the holy assembly. In the third class, which is the largest of all, are all completely political persons and are about sixty percent. Their main aim is to make Gurdwaras a ladder to acquire political status and honour or by using the power of Gurdwaras to acquire access upto the rulers or for the fulfilment of their pride. Such managers are occupying the main Gurdwaras of the country because they can become

successful in acquiring their political benefit on the basis of this public support. It is not their aim that the congregations and the world may have access upto Guru ji and the path of good deeds. During the general elections, Gurdwaras exhibit the political atmosphere more than the religion. They do not think even in dream that Sikhism may be preached and propagated. These managers use all those methods which the politicians use to acquire power.

In the beginning of the twentieth century, the politics had a meagre role in religion but gradually has become a controlling lever to a dreadful extent. This typical development has proved to be disheartening to the true followers of Gurmat. In the fourth class, about twenty percent are such persons to whom greed has depraved so much that they consider the money-chest of Guru ji as their personal income. For them Gurdwara is their personal shop and the sphere of business. Congregations are customers for them, from whom they have to get financial benefit. Greed has made them so much rabid that flavour of God's Name and Gurbani and spiritual bliss are nothing but the means to woo the congregation as customer. They have no faith of their own. They use all their power in such a way that may go on filling their pockets through the money-chest of Guru ji. These four classes are seen in the management structure and are also seen in preaching Gurmat which are directly or indirectly weakening Gurmat.

5. Religion Preaching Class

Religion Preaching Class can be divided into five parts.

1. In the first part come Sadhus, Saints and Dera-owners.
2. In the second part, come religious singers and Kirtani Groups.
3. In the third part come exegete and elucidators.
4. In the fourth part come poets, writers and Ode-singers.
5. In the fifth part come priests.

The writer is placing before the readers their life style and contribution, based on his perception.

(a) Sadhus, Saints and Dera-owners.

Udaasi sages were the followers of Baba Sri Chand (son of Guru Nanak Dev ji) and Nirmalays are the bestowal of Guru Gobind Singh ji. When both these became separate or were separated from the flowing river of Gurmat, like a rivulet, then sadhus, saints and Dera-owners came into existence as a new class. When some one by doing meditation reached the summit of spiritual bliss, then it was natural that devotees gathered around such personages. For example: Baba Attar Singh ji, Baba Nidhan Singh ji of Hazoor Sahib (Nanded), Akali Kour Singh ji, Baba Sunder Singh ji Alibeg (Gujrat, now in Pakistan), Baba Karam Singh ji Hoti Mardaan, Sant Bhagat Singh ji Bannu, Baba Kahn Singh ji Peshawar, Baba Jwala Singh ji Harkhowal, Sant Prem Singh ji Murala, Baba Bhag Singh ji Giddarh Pindi, Sant Amir Singh ji Sattowali Gali, Baba Sahib Dyal ji, Mehant Jawahar Singh ji. These pious persons had lighted the lamp of Gurbani and God's Name in their lives and spread the light. The waves of their meditation and deeds are motivating the Gurmat well-wishers even now. After they bid adieu to the world, their close attendants were also respected. Gradually memorial camps (ਡੇਰੇ) were constructed and the tradition of throne (ਗੱਦੀ) of camps came into vogue. Cycle moves on upto certain distance even after we stop peddaling. Exactly in the same way, close attendants bereft of any mediation and even without having any spiritual status construct many new Deras and keep these functioning. But many Deras close down even in their life time. In this way, these Deras have been considered great and wide-spread means of preaching Gurmat in Sikhism. But if we look in the mirror of the present times, this picture has mostly become dim or somewhere it has transmuted its form opposite to Gurmat.

Ratha Swamies, Nirankaris, Naam Dharis present their form in such a way that they do not call themselves as Sikhs of Guru Nanak Dev ji. Rather they call themselves: Radha Swamy, Nirankari or Naam Dhari. In the beginning they used to meditate and preach Gurbani. But later on they diverted the flow of preaching towards themselves and kept their devo-

tees upto themselves only. The other Dera-owners have enforced their own traditions and they have made divisions in the religious world of the Sikh nation. They have different traditions in different Deras. Which nation is not united at the religious level, it is difficult to keep them united at the political level. The nation which separates from its religious centre, gets uprooted. One precious verse of Iqbal, learned poet of the East strongly testifies this:-

ਕੌਮਾਂ ਕੇ ਲੀਏ ਮੌਤ ਹੈ ਮਰਕਜ਼ ਸੇ ਜੁਦਾਈ

Koumon' ke liyea' mout hai markz se judaee.

Now-a-days Guru's days are not celebrated in these Deras. But only the death anniversaries of their founders are celebrated. The meaning of "Baba" is not considered as "Baba Nanak" but it is used for their founding directors. The greatness of the Dera is magnified by associating many imaginary miracles. Although ninety five percent of these Dera-owners are not family persons, yet their grip of worldliness and pride is too much. The affection of a family man is with his small home. The predominant affection and attachment of these Saadhs is with the buildings of their Deras. Family man, by getting entangled in the affection of his children, forgets the aim of his life. These Saadhs, by getting bound tightly in the affection of their followers and novices, go far away from the aim of their lives. The greatness of a family man in the society is due to his wealth and property. Also the greatness of these Sadhus is not based on spiritual virtues, rather it is based on wealth and tall buildings. By entangling their devotees in the so called net of renunciation, they get their wealth-aim fulfilled. Their acts are different from what they preach. By getting impressed from their religious attire, the followers fill their pouches lavishly with the graceful offerings. Gurmat and human tradition gets compressed under the power of wealth. But there is no place for a person saying "ifs and buts".

There are very few Deras where the lamp of Gurmat is blazing. These Dera-owners keep Gurbani in the fore-front and themselves remain at the back. By seeing the glimpse of Gurbani in their lives the evaluators recall Guru and God.

Such Dera-owners, by seeing whom Guru and God come to the mind, are not more than the fingers of both hands. Man well-wishers of Gurmat are pained by seeing the self centred preachers. These Deras are disappointing from the point of Gurmat preaching. Political persons appear to be directly or indirectly associated with these Dera-owners. These links are entirely political. Remaining aloof from the national suffering, political benefit is clearly visible in these links. Many times, instead of participating in the pain of the nation, involvement in the efforts of magnifying the pain is seen. In accordance with the line of Gurbani ਅੰਧੀ ਰਾਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ/ andhi rayat giaan vihoonee (*Their subjects are blind and without wisdom*) mostly, congregations by associating with them, go on giving them financial and political benefits. The entire management of the Deras is carried out by Dera-owners themselves. Under the pride of their power, they are not prepared to listen to the reformatory views. Rather, they close the doors for the reformatory views with their power. And behind these closed doors pride-relied management is carried on. Ordinarily, these Deras remain aloof from the day-to-day political wrangling. Even then the politicians use them for attaining their self-interest and the Dera-owners, in order to keep their dignity, come under their subordination. Due to their personal supervision, the management of food (Langer ਲੰਗਰ) and lodging is better than that of the management structured Gurdwaras. After the removal of the ancient Udaasi and Nirmalay sects, these Deras came into existence. If these Deras are carried on with Gurmat knowledge, humility and without guruship, then it is prayed that these Deras may enlarge the garden of Gurmat and may shine like the Sun and the Moon on the sky of Gurmat. But if the guruship, hollow pride and greed-relied hypocrisy blossomed in these Deras, in future, these would prove to be very big obstacles in the Gurmat path, as some Deras by shouting guru-ship slogan have gone apart from Gurmat and have separated their identification.

(b) Religious Singers and Kirtani Groups:-

Bhai Mardaana had accompanied respected Guru

Nanak Dev ji during his preaching travels around the world. He was Guru ji's childhood companion and sincere partner. Guru ji used to call Mardaana as "Bhai Sahib" (Respected Brother). He was expert player of Rabaab (a kind of Violin). He was the first religious singer of the Gurmat world and by playing Rabaab, had caused Guru ji to hear Kirtan. Whenever God had desired to come into the world by manifesting Himself through the heart of Guru Nanak Dev ji, he appeared in the form of song and music. He is the first and the last super-man of the world who had sung so deeply from the core of his heart that singing only became meditation, Yoga, penance and contemplation. Satguru ji considered it spice for the delicious food of God's Name, as: "ਮਾਰਣ ਨਾਦ ਕੀਏ"/ marran naad keeae. In Gurmat, kirtan became the means to reach 'God'.

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥

(ਅੰਗ ੧੦੨੫)

kalajug meh keeratan paradhaanaa |

In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises are most sublime and exalted.

With the development of Gurmat, to commune and to cause to commune continued to develop through (Kirtan Bhagti) Devotional singing. Devotional singing groups had been developing since the very beginning and has reached the present stage. In basic form, upto the fifth Guru Nanak, viz., Guru Arjan Dev ji, the descendants of Bhai Mardaana and the people of his community had been performing Kirtan. They were called "Rabaabi" in the Gurmat world.

Rabaab has been the instrument of the artists of Iran, Afghanistan, Uzbekistan and Tazikstan and Sufi saints. The literal meaning of Raba is 'Rabai Aab', i.e. Divine spring or Flow channel of Divine Flavour. Music is the Divine Voice. By harmonizing one's voice with His Voice, Divine union takes place. Rabaab is such an instrument which has got both tune and rhythm. It was difficult to carry two instruments for tune and rhythm during long preaching trip. Therefore Guru Nanak Dev ji preferred Rabaab. Prior to the partition of India, these Rabaabis used to perform Kirtan in the Golden Temple, Amritsar and used to reach at the Gurmurb celebrations in

bigger Gurdwaras and continued to commune the congregations with Gurbani through their Kirtan technique and remained the means for enjoying Divine bliss. Seeing paucity of monetary gain, they became inattentive from Guru-Ghar and had broken off with Guru Arjan Dev ji, but after repenting they were again united through a communed Gursikh Laddha Parupkari. The Banis of Gurus, Bhatts, Bhagats and the Banis of these Kirtanias-Satta and Balwand-uttered by Brehmand was incorporated in Guru Granth Sahib ji and graced the high throne. These groups of singers of Gurbani were from the renowned Rababis in the beginning and the middle of the twentieth century. Even though after temporarily breaking off by Satta-Balwand, Gursikh Gurbani singers came by the motivation-of Guru Arjan Dev ji and flourished, still the Rababis were at the top upto the middle of the century. Bhai Chaand, Bhai Moti, Bhai Mukhtiar, Bhai Lal, Bhai Ghasita and Bhai Sunder were renowned Gurbani Singers. Bhai Chaand is the begetter of the Kirtan giving 'parmaans' (illustrations of Gurbani lines having similar meaning). While singing Shabad, to give 'Parmaans' was the unique and enrapturing style of Bhai Chaand and in this way the singing of Shabad would become elucidatory. Their names and dresses were of Islamic appearance. Due to the liberty got in heritage from Guru Nanak Dev ji, Sikhs have been large-hearted. Sikh religion is not the form of stream, rivulet or river. It is an ocean, in which streams of different colour or caste discrimination have been merging from all directions. Gursikh Gurbani singers have done a great service by communing with Gurbani flavour in the middle period of the last century and made their name eminent. Some Hindu Gurbani singers, having imprint of mixed culture of Sanatan Mat and Gurmát, had also been doing the service of Gurbani singing. These Gurbani singers were linked with Multan, Jhang-Maghiana, Mian-wali and Frontier region (All now in Pakistan). In this way, Gurbani had been propagated by these Gurbani singers having different styles of dress. Now initiated Singhs of Uttar Pradesh in the present times are also performing Gurbani Kirtan. Due to the growth of Sikhism and

the demand for listening Kirtan many new groups of Gurbani-singers have sprung up. Old and new educational institutions are endeavouring to give training for performing Kirtan. Out of the groups of Gurbani-singers, some groups have increased the fondness of the congregation to listen Kirtan. Even though the groups of Gurbani-singers are in abundance, and new groups are also being trained, yet there are no Kirtan-groups in many Gurdwaras of the country and there is a need for these groups. From the last two decades, the nature of the managers and the Gurbani-singing groups have made Kirtan a thing for buying and selling. Many Kirtan Darbars (Religious Singers' Levee) present the atmosphere of market place. One is worried how much would be saved and the other thinks how much money he would get. Now the inclination of taking or giving offerings does not exist. Now it is only the settlement of price by both sides. Kirtan used to be the elegance of Guru ji's Levee but now Kirtan itself has become a Levee (Darbar). This name is not older than three decades. If religious singing is performed in the Guru's levee, then it is holy congregation and the means to commune with Guru ji. But whether Kirtan itself is a Levee, is beyond the comprehension of the writer. Ultimately the glory of any levee only is sung and not that glory itself is a Levee. Since the day 'Kirtan Darbar' has come into existence, kirtan is becoming business only. Bargaining is done on a wide scale. He who does not have the capacity to pay the price or does not want to pay, can not hear the Kirtan. Religious singers also do not consider Kirtan as a means to commune with God. Rather they search for a market like a thing. Therefore it does not appear that Kirtan is enhancing the Gurmat preaching. Comparatively, the religious singers are in abundance, now. But the increase in the understanding of Gurmat is nominal only. Only one percent primarily keep in view the preaching of Gurmat and their livelihood is secondary. Therefore it can be said that seed has not perished. Sixth Guru ji, Guru Hargovind Sahib had also included Ode-singers (Tdadees / ਢਾਡੀ) through Abdullah Tdadee so that Sikh nation may know their historic heritage. There had been some geniuses also in Tdadee

class and even now they are present through whom palaces of history are existing. But most of them are ignorant of the history and walk the beaten path. They can not provide deep impart of spiritual and Gurmat history.

**(c) Exegete (ਕਥਾ ਵਾਚਕ) and
Gurbani Elucidators (ਵਿਆਖਿਆਕਾਰ)**

The tradition of exegesis of scriptures had started from Guru Arjan Dev ji and Bhai Gurdas ji. The following four basic points should be included in the subject matter of the anecdote:-

1. Whose glory may be narrated?
2. How the glory is to be narrated?
3. Why the glory is to be narrated?
4. When the glory is to be narrated?

To describe meaning-fully and knowledgeably all the above-mentioned four points is called exegesis (ਕਥਾ). Exegete must have awareness of three types. First: Shabad-illustration, second: Perception and the third: Skill. If the illustrative Shabads are not committed to memory and their meaning is not known or the experience is lacking in the skill to describe, it is like sitting in the driving seat of the car but the person does not know driving. Unskilled Shabad-illustration and perception do not reach the hearts of the listeners. It is an arrow which does not reach at its target. The coherency of Shabad-illustration, perception and skill become successful to change the hearts of the listeners. Such anexegesis is superior and superb than all other religious rituals:-

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥

ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥

(ਅੰਗ ੨੬੫)

sabh thae ootam har kee kathaa |

naam sunat darad dukh lathaa |

Highest of all is the Lord's Speech.

Hearing the Naam, pain and sorrow are removed.

Exegesis, without perception and skill, does not remove the misapprehension net of the listeners:-

ਕਥਨੀ ਕਹਿ ਭਰਮੁ ਨ ਜਾਈ ॥ ਸਭ ਕਥਿ ਕਥਿ ਰਹੀ ਲੁਕਾਈ ॥

(ਅੰਗ ੬੫੫)

kathanee kehi bhaaram na jaaee |

sabh kath kath rehee lukaaee |

By preaching sermons, one's doubt is not dispelled.

Everyone is tired of preaching and teaching.

Experienced and skillful exegesis gives the bliss of spiritual engrossment to the listeners and the exegetes. But an inexperienced exegesis is nothing except exercise of the brain. In the present age exercise of the brain is visible more. Exegetes and Gurbani thinkers should have full knowledge of the methods of the other religions so that they may be able to place before the world the complete purport of Gurbani and the Panth (religion) by thinking with full confidence and judgement. Leave aside the views of other religions, even the views of Gurbani are without insight and training. Whatever training about Gurbani reading is given, due to this there is no dearth of the religious singers (Kirtanieas) but rare thinkers are seen. Religious singers and exegetes have got no role in the management structure. Therefore most of the preaching is under the politics of the management structure. In Sanatan Mat and Budh Mat, the preaching class is away from the grip of politics. Due to this that class is becoming very much impressionable in India and foreign countries through preaching. Where ever this class is preaching the profundity of devotional meditation and is successful to present their pious persons in ideal form, millions of Americans and Europeans have started following their religion. Our preaching class, by beating small drums and tongs and by doing inexperienced talk about grammar and real Dharam, is confined to the enclosures of Gurudwaras only. If some one had presented Sikhi-form, this was based on the foundation of Yoga Mat and due to this the tenets of Sikhism did not rise up to come forward. Instead Yoga Mat also could not manifest itself. If by the grace of God, very few preachers came forward, they were seen entangled in the marsh of criticism of the proudy managers and ignorant listeners. Since the management arrangement has remained based upon political foundations for a long time, the mental sphere of the listeners is also becoming political. Instead of practice of God's Name, devotional meditation and Divine Knowledge the queries of the listeners are social, financial and political.

Economists know that if there is no demand for a certain thing, that thing gets concealed and loses its identity. If some times, any self-respecting preacher had mentioned the eminence of Gurmat, he was told to abide and the politics raised its head. The result was that the management structure could not come within the ambit of Gurmat. Rather the management structure moulded the Gurmat preachers favourable to them. If any one escaped from their net, he became like a lost cow. Instead of preaching to be done according to Gurmat, it became consistent with the ideology of the management structure and no efforts were made to search for the lost cow.

Therefore from the view point of preaching, very great disappointment is seen. Whereas, Christian Missionaries have converted lakhs into Christianity and lakhs of Europeans are doing mortification prescribed in Sanatan Mat, and the wave of Hare Rama Hare Krishna, the influence of Swamy Vivekanand, the Philosophical thoughts of Acharya Rajneesh are widely seen in the Western countries. The slogan of Hari Om is being pronounced by Europeans now. The imprint of Mahatma Buddh is also increasing now. But about 70 per cent Sikhs have lost the form, nature and culture of their Guru ji and these lost ones have also no desire to return to their own house. If the preaching class has made very great contribution, it is not so visible any where. The Dera-owners want nice big cars and the Deras have started presenting financial imprint in stead of spiritual imprint. That Dera-owner, whose Dera is big, car is big and his financial arrangement is sound and has got big gathering of blind followers, is deemed to be grand and great. Like worldly persons, wealth has become the measuring scale in respect of the Dera-owners. The preaching class has succumbed to the political management structure and the hypocrite managing structure of the Saadhs. Even though Bedi Brijbalabh Singh, Giani Ranjit Singh Paaras, Giani Maan Singh Jhour, Principal Ganga Singh and Giani Badal Singh have planted the Gurmat plants with their intellect and foresight in the previous decades, yet due to lack of care henceforth, the flowers and fruits of these

plants are not visible.

Doctor Mohammad Iqbal, poet of the East, has said a very profound talk in this connection. After return from the Western countries and due to the demand of people, he had presented his perception in Lahore city of pre-partition India. Indian had desired to hear comparative views about Western and Indian religion from a wiseman like Iqbal. He had presented his views about the Eastern and Western religious life in a philosophical style in his one precious verse. His words describing the Western scriptures and the world of supermen are not very serious. Views of most of the scriptures do not pass the test of time, knowledge and science. But even then Christianity could expand in the world. The main reason for that are Christian missionaries. Iqbal says that the wine of the West is non-intoxicating, i.e, their scriptures, in my estimation, are 90 percent mythology only. The wine is non-intoxicating, even then the world gladly drank these pegs. Iqbal calls Christian missionaries as "cup-bearers. The style of these cup-bearers to present wine is extremely tender, the flask is shining and the cups are glittering. Hands are clean, beautiful and spotless. Being attracted to there serving style, every person wants to drink. Their style of presenting the goblet impresses the world. Therefore the whole Europe, America and some parts of Asia were impressed and became Christians.

But the religious preachers and the management structure of India (East) are bereft of this skill, even if the scriptures and their religious guides, Gurus and supermen were lords of very earnest thinking. The spiritual knowledge of the ancient Upnishads contains very deep and eminent thinking. The nectarious Bani of Sri Guru Granth Sahib ji, the great ocean of the spiritual knowledge, passes the test of time, knowledge and science. Rather, science walks on its knees in front of the inconceivable research of Guru Granth Sahib ji. Extreme depths of the mind and the heights beyond the mind have been narrated in a sweet style. Even then the world is bereft of its bliss. In this connection, the view point of Iqbal is that the cup-bearers of the East are not aware of

presenting the goblet, nor are their hands clean and spotless. The cup-bearers of Upnishads are Brahmin who had created such divisions of caste-system and discrimination due to colour or cast, due to which man went away from man. Persons earning their livelihood by working and the multi-dimensional functioning workers were called (Shudars) low cast persons. This majority class were stopped from entering the religious temples and reading and listening of scriptures. Religious temples are the centres for religious development. Intellectual progress takes place in the educational institutions. But by closing the doors of the schools and temples, Brahmins had prevented this majority class from the religious and intellectual development. No one should be able to match the sovereignty of Brahmin and may not go ahead of him. The entire energy of the Brahmin had been spent on this. In this way, Brahmin became harsher and harsher. Even though the knowledge of Upnishads was great and sappy, but the manner of presenting was harsh and limited. The same was the condition of the exegete and elucidators of Gurbani. Firstly, their preaching was not beyond the proud grip of the management structure. Secondly, the proper greatness of Gurbani was not manifested from the style of their narration. One preacher was far from the other due to pride and self-interest. Due to this, their narration was incapable to bring the world close to Gurbani. By and by their dealings also became similar to those of Brahmin preachers. It was devoid of the sanctity of the Divine faith and intelligence of the perceptive knowledge of Gurbani. Guru Granth Sahib ji which is the ocean full of exhilaration, Divine passion and the beauty of knowledge, has remained beyond the access of the general public, because the (cup-bearers) preachers were bereft of the method of presenting and distributing this mild intoxication. Becoming grieved, Iqbal had expressed all these circumstances in his one verse:-

*Bahut dekhey hain mainey mashrak-o-magrab ke paimaney.
yahan saki nahin milta vahan bezouk hai maikhana.*

The harsh and proud temperament of Brahmins had kept the doors of temples closed for the persons of low castes

and the monk class of the Sikh world had closed the doors of the Golden Temple, Amritsar for Guru Teg Bahadur Sahib. It was like this, as any domestic servant may close the doors of the house for the owner. The energy and time of the preaching class is spent so much in narration, that no time remains spare with him for compliance and performance. Those preachers, who have got time and energy, but do not utilize these for contemplation, being without faith and belief.

Faithless knowledge is lame whose reach is not upto the destination. Therefore the narration of such people remains unsuccessful for motivating others about the destination.

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ ॥

(ਅੰਗ ੩੮੧)

prathamae man parabodhai apanaa
paachhai avar reejhaavai |

First, he instructs his own mind, and then, he leads others.

The irrevocable rule is that the views which are expressed without using mind and heart, do not have desirable impact on the minds of others.

Dil se jo baat nikalti hai, asar rakhti hai.

par nahin, taktey parvaz magar rakhti hai.

The edict of respected Guru Nanak Dev ji is very suitable and appropriate for the preacher (Brahmin):-

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥

(ਅੰਗ ੧੨੪੦)

brehaman chulee santhokh kee
girehee kaa sath dhaan |

For the Brahmin, cleansing is contentment; for the householder, it is truth and charity.

If a learned preacher is not satisfied with his fortune, no one would be satisfied with his narration:-

Such dissatisfying narration is only a wordly business. The atmosphere of the holy congregation is a bazaar only for the exegete, and his travels for preaching are business tours only:-

ਜਦੁ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥ ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥

(ਅੰਗ ੨੫੫)

jo jaanai mai kathanee karathaa |
biaapaaree basudhaa jio firathaa |

*When he believes himself to be a preacher,
he is merely a peddler wandering over the earth.*

By and by such a narration remains the art of an artist appealing to eyes only. If the narration is associated with character, it can prove to be reformatory for life, the role of exegete is served purposefully. If his entire attention is concentrated to enable the people to commune with Truth through the narration of anecdote, his worries of livelihood vanish.

ਨਾ ਕਰਿ ਚਿੰਤਾ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥

(ਅੰਗ ੧੦੭੦)

naa kar chint chintaa hai karatae |

Don't worry - let the Creator take care of it.

According to the above Gurbani line man becomes care-free. The worries for his livelihood is borne by Him, whose narration he does. Narration without character is just like a business to attract the clients.

Iqbal barra updaishak hai mann baton se moh laita hai.
guftar ka yeh gazi to bana, kirdar ka gazi ban na saka.

Generally narration without character is going on, on a wide scale in the Gurdwaras, temples, mosques and churches but the writer is mentioning mostly about the exegetes and anecdotes going on in the Gurudwaras through this writing. Exegetes and Elucidators like Bhai Gurdas ji were pure like the Ganges emerging from Gangotri. But now-a-days the flowing stream of the views is neither clean nor able to quench thirst. Inexperienced, characterless and irrational narration manifests only the exegetes and does not exhibit the form of God. The inclination of the exegete is also limited upto displaying himself. If any exegete due to his high character or due to pride expresses the truth, then it is not suitable to the management structure. By using their managing power, the management structure have been closing the doors of such narration. Wherefore due to limited narration views, there are only exegetes having limited thinking in majority of the Gurudwaras, and their narrations are based upon hearsay only and reveal blind faith only. There is abundance of the narrations devoid of the historical and theoretical aspects.

There is no great training centre, where Gurmat, highlighting theory, knowledge, history and Divine-perception are taught. The learned class is limited upto announcements only. There are no students having Divine yearning. Due to this we could not establish any great training centre. Other religions have achieved more success in this respect.

(d) Ode-Singers, Poets and Writers.

The writer is expressing through this writing the outline about the poets and writers, who come in the preaching class. Bhai Gurdas ji was the fore-father of these poets and writers. Later on Guru Gobind Singh ji had kept 52 poets in his levee and thus inspired them on a wide scale. For a long time, this class had been giving co-operation in preaching. The pen of the poets and writers has been working as a foundation to popularize the religious, social and political form of the world. It is said that the writer should be very far-sighted, because the writing remains alive for a long time. The form created with the help of the pen and the writer remains intact in the world. It is not known how many kings, saints and pious persons had lived on this earth, but only those who had been mentioned by the pen in writing are known. The pen has also developed along with language, knowledge and science. From the beginning period of Gurmat, the spiritual knowledge of Gurmat had been a Divine revelation. Satguru Sahiban had put it in writing and by showering affection like a cloud, had bestowed the means to make these places verdant. And the cloud of that writing, viz., Sri Guru Granth Sahib ji is raining torrentially at all times and at all places. Only those Bhagats (meditators) are in the memory, and their writings are like palaces. There have been such Bhagats also who have sung the glory of God through out their lives. But they could not raise the palace of writing or did not wish to raise it. Therefore those Bhagats could not get appropriate place in our heart and mind.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

(ਅੰਗ ੬)

hor kaethae gaavan sae mai chith n aavan
naanak kiaa veechaarae |

So many others sing, they do not come to mind.

O Nanak, how can I consider them all?

The writers have always fully co-operated in the Gurmat World. Respected Guru Gobind Singh ji had made 52 poets, who were intelligent writers, the elegance of His Levee. In this way Kavi-Darbars (gatherings of Poets) were held in the Levees of Guru ji. In the later times, the poetic stream of Bhai Santokh Singh mingled with this stream, due to which the biographies of all ten Gurus are now available. The anecdote of "Gur Partap Suraj Granth", the writing of Bhai Santokh Singh ji, is narrated even now in the bigger and historical Gurdwaras. This enables many persons to understand their historical heritage: Garbh Ganjini (ਗਰਬ ਗੰਜਨੀ), annotation of Japji Sahib, written by Bhai Sahib, is an invaluable treasure of the spiritual knowledge by reading which, a person gets rid of his academic pride and his annotation is really pride - redemptive. The tradition had started from Bhai Gurdas ji, the forefather of the writers. Bhai Mani Singh, Muslim historian Mohsan Fani, 52 poets and their founder Bhai Nand Lal ji and Bhai Santokh Singh ji, Vidya Martand through ever-lasting writing had extended their full co-operation.

There were also such accomplished writers in the nineteenth and twentieth century, who had made Gurmat the "favourite of all" through their mature intellectual power. Among them Alla Yar Khan 'Jogi', Macaulaf, Kanigham, Trump, a German writer, Giani Lal Singh, Haneef-a Persian writer, Principal Ganga Singh, Principal Sahib Singh, Bhai Sahib Bhai Vir Singh, Doctor Ganda Singh, Swami Kalyan Dass, scholar of Faridkot, Swami Harnam Dass, Lala Daulat Rai and Nanak Chand Naaz belong to the founder class. Sohan Singh Seetal, Narinder Singh Soch, Kahn Singh Nabha, Khawaja Dil Mohammad, Sant Vinoba Bhave, Acharya Rajneesh, Akali Kaur Singh, who were top-class writers, have contributed a sizeable religious literature. Some of them are pious persons of other religions and are thinkers, philosophers and historians. But unfortunately except a few, they have been neglected by the administrative struc-

ture. Some Gursikh writers and poets are only writers and their link and affection with Sikhism and Gurmat is nominal only. Whatever they have written, is their thinking only and is not their life style. Among the general Sikhs, there is no inclination to read their written inheritance. Any endeavour to develop such an inclination is also not visible. (Kavi Darbars) Rendezvous of Poets were predominant in the sixth and seventh decade of this century. There was great zeal among the listeners to listen. But the poets could not put the oil of their living style in the lamp of this zeal. Due to this, the zeal became dimmer and dimmer and now has reached the orifice of getting extinguished and consequently the results are dismal.

Priest class

The tradition of the Priest class had started from Baba Budha ji who was a perfect Gursikh and Brahm-Giani (who has realised God) and used to put 'Tilak' on the Gurus. Afterwards Bhai Mani Singh ji continued putting the colourful Tilak on the forehead. This class is known with the surname of "Baba ji" after the name of Baba Budha ji. With the increase of the Gurdwaras this class has naturally increased, and now are in thousands numbers. But 95 percent of them are untrained and not properly acquainted with Gur Shabad. At which level is Brahm-Giani, writer and scholar of Gurbani knowledge like Bhai Mani Singh and at which level are the present days priests(Granthis). They have become Priests (Granthi Singhs) only by learning Punjabi script. The majority of them are unable to utter Gurbani "Wak" (Shabad). As per the tradition of "Wak" and the tradition made for longing for glimpse, the Bani of Bhattas and other Bani was pronounced. But now we have reached at the stage that only those Gurbani lines, which have been committed to memory, are pronounced. Gurbani grammar and knowledge of the meanings are almost ignored. The life of the Granthis has become limited upto a few rituals only. Gurmat life-style and meditation of God's Name does not seem the object of their lives. If some 5 percent such Granthis, who stand the test of

the standard, are so due to their mental standard (Impressions of their previous life) and their hard work. They are not the product of any institution for the study of Sikh theology. They have moulded themselves by kneenness and due to previous mental impressions. Due to this and their life style they keep the congregations under their sway. But by the end of the twentieth century, they are also being obliterated. However the circumstances and conditions are not satisfactory. Guru-devotion and renunciation like that of Bhai Madaana have lapsed in the present day Kirtanias (Gurbani Singers). The present exegetes are devoid of the gleaming intelligence of Bhai Gurdas ji. Ode-singers, poets and writers, being bereft of the life imprint of Gurmat, are decreasing. Dera-owners Saadhs have usurped upon guru-dam and spoiled the Gurmat style. Worry for such a degradation state is seen every where. Every thing is becoming like the flowers made of paper.

Gurdwaras of India and their Management Structure.

1. Dera-owners and their Management Structure.

Since the endless times, India has remained in the religious atmosphere. The kings and emperors of this country had abandoned their kingdoms in the search of Dharam. Due to their search it was realised that wealth, kingdom and family are the requirements of the time and not the aim of life. So, the religious longing has remained at the top for thousands of year. Consequently religious temples were built every where in the country, whose sky scraping spires had been portraying the elevations of the life. Under the sway of the Western culture, the Indians have also increased their requirements so much that the entire life has remained engrossed in fulfilling them. The spires of the temples are touching the sky and could not save the life from going down in the under world. The degradation has badly filtered to every aspect of life. Whereas due to limited requirements and contentment, the people of this country had lived in renunciation and abnegation, but due to increase of requirements, greed and due to dissatisfaction, it began to be called a country of dishonest persons and thieves. Powerful and unscrupulous persons have become leaders. They are managing politics as well as the religious temples. The religious monasteries and temples of the other religions are being run by the Priests, Mahants and at some places by the locally appointed committees. Similarly the Gurdwaras of the Sikh Religion are being run by the Dera-owners and private committees. All Gurdwaras big and small as well as Deras are also governed by the private committees and managements.

Except one or two Deras, the other Deras have in-

creased their requirements so much that their time and energy is spent to fulfil their personal demands and those of the Deras. They take Dharam as a saleable commodity. He, who offers more price, is honoured and others are ignored. Since the Dera-owners live in the Deras only and look after the visitors according to their status and keep the exegesis and singing of Gurbani (Kirtan) to continue. Due to this, their imprint on the general congregations remains established. A major part of the congregation remains attached with them. Due to this reason, political persons also circumambulate them to flatter them for getting votes. Liaison of both is based upon fulfilment of pride and self-interest. Politician extorts votes in the name of the Dera-owner and the Dera-owner tells about the politician bowing at his feet. The simple companions of congregations are seen entrapped in the net of both these. Thus, the Gurmat message and the spiritual knowledge are kept aside. There are only a few Dera-owners who are satisfied by doing Guru ji's meditation and have reduced their needs and there is no inclination in them to impress others by creating ostentation. Rather, their life flavoured with God's Name automatically impresses others. But such persons are nominal only.

The management structure of many Dera-owners is busy in manifesting their status by hook or by crook. They do not seem interested in the Radiance of Guru ji, Gurbani and the form of Gursikhi. Taking all aspects together, no nation-building work of the Sikhs has taken place in the last five decades. All these Deras have become the stores of mable of Makrana, Teak wood from Maharashtra, Iranian carpets and foreign cars. Sadhs have been seen wrangling due to this wealth and possession of these things. What a family man should do for the fulfilment of the pride and desire, is being done by the Dera-owner. The result is, the congregation does not see the imprint of the life of renunciation and freedom from the worldly desires. Their influence over the congregation goes out like the shadow of the cloud. People tormented by the sun run after these clouds which neither rain nor are stable.

2. Gurdwaras running under committees and the Management Structure.

The craving for Dharam is predominant in the Gursikh congregation, the imprint of service and charity is visible at every step, and the fondness to listen (Gurbani singing) Kirtan and anecdote is in full swing. But the management structure is political, selfish and business-minded. Buying and selling of these members is also done for political and self-interest. The holy congregations want to engross in the Divine flavour. Manager wants to come to light in the political field with the backing of this gathering. On getting success, he says that our religion and the management structure are in unison and aims, although they have poor understanding of the purport and aims. Politics is power and Dharam is truth. The truth is to be linked with every sphere of life, so that every side of life may become constructive and pure; politics should become servant and should develop the nation and the country, love should prevail in the family relations and falsehood and dishonesty should come to an end and the imprint of truth and Dharam should touch every aspect. But the clothes of politics are lifeless and the people and the financial arrangement are irreligious. It was the responsibility of the management structure to commune with Guru-Ghar and also cause the congregation to commune. But they are utilizing all the power of the Dharam to reach upto the political power. In this way the Sikh Gurdwaras are becoming arenas of politics for using religious sentiments for political aims. Directionless congregations are getting entangled in the net of fake gurus. The youth of the nation are disowning Gurbani and the Gursikhi life-style, and some have started avoiding hair and beard. The success of the management structure was dependent on the fact that the congregation should engross itself in simran (meditation of God's Name) and the needs of the needy to be fulfilled through services. The arrangement of food and lodging, which has been the tradition of Guru-Ghar, but now in majority of the Gurdwaras, the form of congregation and Pangat (ਪੰਗਤ) row of people sitting for meals)

are not being organised properly. The real purpose of constructing the Gurdwaras has been lost. Gurdwaras were the institutions to mint the coins of Sikhism. Generally nice institutions are available everywhere, but except one or two efforts to nurture Sikhi-form are not visible any where. Management being under politicians, the managers begin to consider themselves as rulers. The ruling attitude makes the Gurbani-singers, preachers and priests (Granthis ਗ੍ਰੰਥੀ) as dependents and all of them become yes-men. This service becomes only attendance for them and like the government employees, not to work but to draw substantial pay. By and by, they have no religious thinking of their own, and they have got no opinion of their own in the religious matters. By and by the passion to express their opinion is also lost.

If the wave of congregation is seen going on properly at few places, it is due to Guru ji's Divine Power and due to the impact of historical Gurdwaras. In the Gurdwaras functioning under the management structure, there is no eagerness in the employees to preach, and the new generation does not get any guidance. In reality employment in the Gurdwaras becomes only the attendance before the managers. In stead of singing the glory of God and Guru ji, they circumambulate and flatter the managers. Due to this any self-respecting and educated preacher, having the intelligence and desire for preaching remains away from the 'employment'. This employment suits only the illiterate, helpless and those who can not find any other means of subsistence. In the twentieth century, no guidance of Gurmat has been received through these Gurdwaras, whereas the residents of the cities near these Gurdwaras should have been given the Gurmat-guidance. Gurmat literature in the provincial languages should have been distributed during the large celebrations of Gurpurbs (Guru's days). Natives should have been given full awareness about what is Gurmat or what is the sermon of Guru Nanak Dev ji and Guru Gobind Singh ji, so that they may understand Gurmat and may come closer to Gurmat. But all this is not possible under the present management structure.

There are two structures for preaching religion: (i) Individual (ii) Collective management structure.

In the initial period, no Guru, Superman or Prophet had preached in the organised form. Their heart was a flower, blossoming with the fragrance of virtues whichever direction they moved, they went on spreading the fragrance of virtues. They were the lighted lamps. Who ever came nearer, was enlightened. It is said that if every one improves himself, the whole world be improved. An unlightened person fails to enlighten others and his enlightening others is a fraud and deception. The slogan of distributing the fragrance of virtues by worthless persons is false and hypocrisy. Such persons take splendour from the enlightened hearts of pre-eminent supermen. Consequently their sphere of influence becomes large and wide spread and organisations begins to be established around them. In religious field the streams of ideas flow in various directions like distributerries but only strong and acceptable ideas exist and others die out in the sand of desert. All the nations have initially been formed on the basis of religion. Then the means of management under the management structure manifested. In this way, by tradition, these two systems for preaching religion, viz., individual and collective had come into existence. It is not known how many religious streams had broken off from their origin, many rivulets emanated from the flowing streams and were lost in the desert of time. Many were dried by the heat of time. But even then eight streams are flowing in the original form-four in India and four in the Middle East:-

In India: 1. Sanatan Mat, 2. Buddh Mat, 3. Jain Mat
4. Sikh Mat.

In the Middle East: 1. Judaism, 2. Christians,
3. Persian, 4. Islam.

Judaism is an old religion, whereas Islam is new. In India Sanatan Mat is the oldest of all. Sikh religion is the newest of all and fresh. Observations reveal that wherever respectable and powerful Muslim went, Islam also accompanied him. Due to this Islam spread alongwith the Muslims. Wherever Christians went, Christianity had spread with them.

Buddhism, apart from Afganistan; Iran, Uzbekistan and Tajikstan, had spread in the whole of Asia. Mahatma Buddh was called "Light of Asia". But wherever Sikh went, Sikhism did not spread with him. Rather he himself lost his Sikhi-form. Sikh was not proud of his language, culture and religion, therefore his language, culture and religion could not go with him. Rather, non-Sikhs were seen as chiefs of Sikh institutions. Theory of Gita, Swami Vivekanand, Swami Ram Tirath, wave of Hare-Rama, Hare Krishna reached beyond the borders of India. There are in-fightings among Hindus for power and pelf, among Muslims for lust and complacency but Sikhs, who are expected to be disciplined disciples of Guru ji, are fighting after crossing the seven seas. But the palace of Sikhi-form even in Punjab, the land of Gurus, has been eroded. We should make the management structure and the individual structure the subject of our serious thinking, why it so happened. Every community has got weaknesses, as there is collision among the Hindus and their battle-field in Bazar and the reason of the fighting is economic. Muslim is fighting with the Muslim. His fight is pertaining to family. The cause of their fighting is lust, due to marriages upto four and perpetual divorces and patch-ups. Sikh is fighting with Sikh and is fighting very much. Gurdwaras are their battle-field. The basic reason of the fight is pride. Respected Guru Nanak Dev ji had bestowed the word "Sikh" which is full of humility, and it means that I want to learn and I know nothing about Truth. But Sikh, full of predominant pride, is fighting in the Gurdwaras, whereas one should entrust one's entire pride before Guru ji.

Administrative Fight in Gurdwaras

Administrative fight in Gurdwaras has prevented the religion from proper development, whereas development of other religions is going on with steady pace. Common man has to take motivation always from his leaders. Since the preaching class is incapable for its independent thinking, and the manager who is plenipotentiary, is blank from religion, the progress of Sikh religion at present is dismal. The impact

of the administrators is such that every Tom, Dick and Harry wants to use Gurdwara to fulfil his political ambition. The political marsh through which Sikh religion is passing, Christians have crossed such marsh and have reformed themselves. They have made Pope as plenipotentiary and the Christian politicians come and sit at the feet of Pope. But the Sikh politicians have sat on the head of the people who preach the responsibility of Dharam, wherewith the necks and backbones of all the religious people have broken. This humiliation is visible to every far-sighted person.

Such a management structure in Sanatan, Jain and Buddh Mats is for name's sake only. Due to this reason, the Swamis and Acharyas of Sanatan Mat, Bhikhshoos and Lamas of Buddh Mat and Munees of Jain Mat are presenting the points of view of their respective religions from every angle in the country. The Ashrams (Monasteries) of Sanatani Swamis and Acharayas are running in the whole world, with which the Western world is getting impressed. Bodddhi Bhikhshoos (Monks) are also popularizing the features of Mahatma Buddh at every place. Our condition is that whereas the Gurdwaras under the present management structure are being given the imprint of parliament. The Deras are being metamorphosed into the form of useless rituals and suspicion. Consequently well-wishers of Gurmat are disheartened. Respected Guru Nanak Dev ji had travelled through out the entire world for the sake of preaching. No other superman has travelled so much for preaching. Hazrat Mohammad Sahib had not travelled more than 250 miles. The journey of Sri Krishna was limited from Gujrat upto Kathiawar. The travelling of Mahatma Buddh had been confined within the present state of Bihar. Due to his preaching (सिद्धा) his territory was called Bihar. Later on, their devotees propagated the sermons of these supermen in the whole world. The journeys of Prophets Jesus Christ and Moses are also upto 200 miles only. But these territorial gardens had got very good gardeners and caretakers who had made there gardens very flourishing to spread fragrance all around. But the seed of Gurmat, which had been sown in the entire world by this

great superman, and had nurtured the garden of Gurmat, that had continued to shrink ever since and has now shrunk upto Punjab and is in a withered condition. The great and independent thinking of Guru Nanak Dev ji, which impressed the whole world, has become confined within the four walls of the Gurdwaras and the voice has become inaudible to the persons standing outside and therefore they have turned their backs:-

*Bahut Shouk se sun rahaa tha zmana
Hamin soo gaai dastan kehtey kehtey*

Gurdwaras in the Foreign countries and their Administrative Management

The writer is describing the facts and conditions which have not been touched so far. A vast difference is conspicuous in the Gurdwaras of the foreign countries. Since Sikhs have settled all over the world, Gurdwaras have been constructed by them in the whole world. As a seed is sown in different soils, the nature and qualities of that soil also has different impacts on the seed. Different imprints are seen in the Gurdwaras of Asia and Middle East and the Gurdwaras of Europe and America. The fundamental craving of man is God, but pride is the ailment. God is Truth. Pride is artificial and baseless. Even though pride is the ailment of the whole human society, at some places, the land proves to be conducive for its aggaravation.

Now the writer is describing the conditions of the Gurdwaras of Afghanistan, Iran, Middle East, Africa, Europe and America.

Afghanistan

The Gurdwaras of Afghanistan are ancient and historical in comparison to the Gurdwaras of all other countries. Sikhism came into existence during the initial period of Guru Nanak Dev ji. Therefore Sikhism of Afghanistan is the most ancient among the foreign countries. The olden social relationship of Afghanistan with India had remained intact. Afghani Sikhs have kept the Punjabi language alive with them since the ancient times. Due to the extensive preaching by the Udaasi Sadhus, Sikhism had bloomed here. The reign of Maharaja Ranjit Singh had also developed Sikhism. Though

the language of Afghanistan is Persian and Pashto and Sikhs are businessmen by occupation, they extensively speak Persian and Pashto for business purposes. But they have kept Punjabi language alive within their house holds. Afghani Sikhs have kept the bestowal of early dawn prayers in their pouches. The Gurdwaras in Afghanistan are seen full with the companions of holy congregations. By virtue of congregation, all the Afghani Sikhs keep uncut hair and beard. Guru Bhagati (Divine meditation) is overflowing from their faces. The historical Gurdwaras of Guru Nanak Dev ji, Guru Har Rai Sahib ji, Baba Sri Chand ji and Bhai Gurdas ji are existing. By seeing plants ready to bear fruits, the gardener becomes happy, the same is the Sikhism of Afghanistan.

In 1982, by joining with the Russian Army, the Afghani Pathans started one astonishing civil war in that country which continued till 1997. This civil war had also affected the Afghani Sikhs. Living there since centuries and accomplished in their business, Afghani Sikhs had to leave their motherland. Now nearly 30 percent Sikhs have remained there. The rest of the Afghani Sikhs, who are called "Kabli Sikhs" have migrated and settled in India, Germany, Holand, England and America. Wheresoever they have gone, they have kept intact the Sikhi-form and continue to attend congregation at early dawn.

Iran

In the begining of the twentieth century, some Singhs had gone to Iran from the region of Pothohaar (now in Pakistan) from business point of view and settled there. Then, gradually influence of Sikhs in Iran increased. The educated mature and wise people showed their brilliance in their religion also. They construced one beautiful Gurdwara in Tehran the capital/big city of Iran and continued attending holy congregation there two times daily. They constructed Gurdwara in the other city, Zehdaan and maintained the Sikhi tradition. Over one hundred families are residing in these cities. With the support of two-time congregation, they have maintained

their Sikhi forms. The Sikhi temperament of the Sikhs of Afghanistan and Iran is praise-worthy. But with Khumeini's coming into power, Imperial Government ceased to exist and with the change of the administrative structure, the Iranian Sikhs had to migrate from that country like the Sikhs of Afghanistan. These Sikhs are very much accomplished in business. The management structures in Gurdwaras of Iran and Afghanistan are humble, quietist and affable. Due to this reason, the congregations in Gurdwaras at early dawn and in the evening are in full elegance and no differences are seen among the managing administrators.

Gurdwaras of Arb countries.

A large number of Sikhs have gone to Kuwait, Behrien, Qatar, Yemen and Dubai (Arab Emirates) in search of employment. Among them are also Gursikhs, who earn their livelihood by hard labour or are businessmen. Migrants are not authorized to have property in these countries, wherefore Gurdwaras and temples can not be constructed. Religiously narrow-attitude is also obstructive. Even then the Gurdwaras were constructed on taking a place on rent or in residential camps, sheds of tin-sheets were made. From outside constructions these do not appear as Gurdwaras. Permission to fix Nishan Sahib (Religious flag of the Sikhs) inside is also not given. Gathering assemblies in Gurdwaras for congregation only on Fridays because in Arab countries it is holiday on Fridays. When Gurbani-singers and preachers are specially invited from India, congregation takes place daily also. One Sindhi Sehajdharee (one who follows tenets of Sikhism) Bhagat has been residing in Dubai since a long and is running a temple and a Gurdwara after getting legal permission. He had obtained this right from some old Sheikh (ruler). But in the present circumstances, it is difficult to obtain permission to construct Gurdwara on permanent basis in any Arab country. Sikh congregations also do not stay permanently and coming and going continues. Due to

this there is no particular tension in the managing administration. The atmosphere of congregation is satisfactory. Congregation programme is held daily in the personal Gurdwara of the Sindhi community in Dubai. But in other four Gurdwaras congregation is held on Fridays only. But it is held daily when any Gurbani-Singer or preacher specially comes for a few days. Apart from temporary differences, general managing administration is decent.

In Baghdad (Iraq) there is a historical Gurdwara commemorating the visit of respected Guru Nanak Dev ji as memorial. This place is near the tomb of Peer Dasatgeer. He was a devotee of Guru Nanak Dev ji and Satguru ji was his guest there only. By sitting on rostrum, Guru ji used to give sermon, Peer Dasatgeer had got fixed one commemorative wedge on this rostrum. Arabic letters are written on it, which is even now describing the greatness of Guru Nanak Dev ji. This place is within the compound of the tomb of Peer Dasatgeer, wherefore it is the possession of the tomb. At this place congregations assemble daily and specially on Fridays for spiritual discourses. Due to not staying permanently by the congregation, holy assembly takes place under temporary management arrangement, due to which the Sikhi-form remains physically and mentally intact. There is no room for the creation of tension in the administration of the management arrangement at this place.

Taking all aspects into consideration here Gurmat preaching is neither progressive nor regressive. Although the land of Arab had received the touch of the feet of Guru Nanak Dev ji, yet we could not take care of the wave of Gurmat preaching in time, nor we could carry on any great construction programme following the foot-prints of Guru ji. Guru ji had himself sown the seeds of Gurmat in this land, but the Sikh nation is lagging behind from the preaching point of view and could not take care of his foot-prints.

Thailand (Siam)

Buddh Dharam is dominating in majority in East Asia. Thailand is also dyed in the deep imprint of Mahatma Budh. It is the country of beautiful Bodhi temples. Boddhi Bhikhshus (Monks) are seen roaming in every city of this country for alms. One hundred years ago some Gursikhs had gone there from Gujranwala and Lyalpur districts (now in Pakistan) in search of employment. With the passage of time more Gursikhs from this region went on settling there and now thousands of Sikhs are present in their Sikhi-form. Sikh religion is the fifth religion approved and certified at the Government level. There are beautiful Gurdwaras in every city of Thailand, wherein the spiritual beauty of congregation is kept up.

The most beautiful Gurdwara of the world has been built in Bangkok, the capital of Thailand, whose splendour charms the mind. The daily congregation is indicative of the skilful management. Nearly all the Gursikhs are well off in their business. Due to made-up mental impressions all are peace-loving, wherefore the management structure is working elegantly. Although they could not propagate the imprint of Sikhi-form on a wide scale, they have been completely successful to protect their Sikhi-form. Young boys and girls also present the eminence of Sikhi form. They are also fulfilling their responsibility of looking after their younger generation by establishing Gurmat High School. The atmosphere of the Gurdwara is peaceful and comforting, wherein the waves of Gurbani-singing (Kirtan) and Gurbani-rumination rise at an early dawn daily. The managers are endeavouring to keep this flow perpetually in motion.

Here under the influence of Gurmat, some waves of other religions are also going on. Besides, in the homes of faithfull souls drenched in Divine love like Bhai Lalo are met for propagating the view-point of Gurmat. But those who are selfish and proudy, require, "Malik Bhagoo" a cheat in dis-

guise, for stretching their legs. The wave of Gurmat is based on righteousness but the wave, moving under the shadow of Gurmat, is governed by Malik Bhagoo type of people. By keeping aside the form and theoretical points of Gurmat, they only spread their ego, faith and the ostentation of their personal worship. In India they are progressing on such means. In foreign countries such means are also found out. Even then it is hoped that Thailand can become the light-house of Sikhism in Asia. But under the shade of Gurmat, the wave of egoism (manmat / ਮਨਮਤ) is also at its prime. Due to single fraternity and exchange of relations, the persons having insight of Gurmat ignore this wave of egoism. The contribution of Gurbani-singers and preachers to suppress this wave of egoism is ineffective, because it is considered that the preacher is needy and has come to fulfil his requirements. The atheists are damaging the Gurmat-form. Due to personal relations, the silence of Gurmat-well wishers is worrisome. On the whole, even then the dawning of the Gurmat-rays can be hoped.

Singapore Malaya (Malaysia)

According to one estimate there are 22 Gurdwaras in Singapore. Among these, there is one such Gurdwara which has been built by Sikhs who have come from West Punjab (Pakistan). The remaining Gurdwaras have been built by Sikhs who have come from East Punjab (India). Daily congregation takes place in Central Sikh Temple, which is called great Gurdwara and also in another Gurdwara, "Guru Nanak Sat-Sung Sabha" which has been built by Sikhs who have come from West Punjab (Pakistan). Apart from these two Gurdwaras, daily congregation does not take place in any other Gurdwara. Large assembly of congregation gathers in every Gurdwara on Sundays only, which presents more as a form of social gathering instead of religious gathering. It was tried to set in motion the wave of Guru Nanak Sat-Sung (congregation) in Singapore also like that in Bangkok (Thailand). But Gurmat views were ignored. The congregation and the

managers had no time for listening to and causing others to listen. Due to this the members of other disguised sects, by preaching their views, caused them to disown Gurmat and then dyed them in their own colour. Wide-spread influence of Kilai-wale, Radha Swamis and Nirankaris is visible. If the Heads of houses go to a long and deep sleep, they cause their houses to be robbed.

Dharam is such an art, difficult science and very eminent spiritual knowledge that sufficient time is required to understand this. They do not have time for this. They have lost their Gurmat heritage in the intoxication of wealth and foreign commercial education. Instead of appearing as Sikhs of Guru Nanak Dev ji and Guru Gobind Singh ji, they are dyed in the attire of some individual. Sindhis who like to be called Sehajdhari (followers of the tenets of Sikhism, but clean-shaven) and are more inclined towards Radha-Swamis. This is the result of keeping Gurmat preaching at bay. Even then, half the congregation is within the orbit of Gurmat, perhaps they have not come under purview the impersonators or they have not fallen a prey to the negligence of the management. Instead of listening to Gurbani-singing (Kirtan), the method of reading it like a lesson became prevalent from here only. Reading is for committing Gurbani to memory or to understand its meaning.

Listening is to become the form of Gurbani, but to listen without complete concentration of mind is difficult. This administration is blank from these discernments. In all other Gurdwaras, it is only Sunday assemblage and they are not fully successful to keep their new generation within the ambit of Sikhi-form. The management structure is successful in constructing Gurdwaras, but not in arranging congregations. Even then it can be hoped that:-

Khuaar hoey sabh milaingey

All abased-ones wil again rejoin.

May Satguru ji make this plant of hope fruitful.

Malaya (Malaysia)

Ordinarilly the atmosphere of Malaya is similar to that of

Singapore. Congregation and atmosphere are alike. The country being big, Sikhs have spread in sufficient numbers. The flag of Sikhism has been unfurled. Gurdwaras are also in large numbers. The mire of Saadhs(ascetics) being hostile to Gurmat, ostentatious and false gurus, seen in Singapore, are also seen in Malaysia. Economically Sikhs of Malaya are at the middle level and they are also at the middle level from religious point of view. Considering all aspects, it can be hoped that perhaps lustre may come in the Sikhi-form. Apart from one or two Gurdwaras, the management structure is bereft of constructive inclination. Gurdwaras are very grand and splendid, but congregation and staff are nominal. In accordance with foreign tradition, Sikhi forms become visible on Sundays or during marriage or grief and half of them have spoiled their figures.

Hong Kong

By the grace of Guru ji and because of an inclination to construct Gurdwaras, there is a nicely built Gurdwara in Hong Kong. Congregation assembles twice a week. But under special circumstances, it can be arranged daily. Financial and religious conditions are also of the middle level. Like other Gurdwaras, the management administration of this place is confined to supervise the Gurdwawara and to arrange bi-weekly congregation.

Australia

In this vast country expanding over an extensive area, Sikhs have settled there and have succeeded to carry on business. But along with business Dharam does not appear to be followed. Majority of the management structure is devoid of Sikhi-form. As yet it does not appear that, in future, preaching and expansion of Sikhi-form would take place. Like Europe, America and Canada, the coming and going of Gurbani-singer's Groups here is not taking place on a wide scale. There are lesser hopes from the new generation but

the seed has not perished. There are some aesthetic and desirous Gurmat-follower Sikhs, but they are just like "salt in the flour". Although nice Gurdwaras have been built and are being built, yet these are such that Sikhism is not being preached properly. Sikhs settled there since early times know only so much that Guru Nanak Dev ji and Guru Gobind Singh ji are their Gurus and they are quite blank about Gurbani and Gur Sikhi life-style. No such comprehensive thinking is also going on to make their minds commune with Gurbani and Gur Sikhi life-style to manifest on their bodies. Only some formal rituals of the religion are seen. May Satguru ji motivate aesthetic Gursikhs settled there, so that Sikhs may be able to conjoin with their fundamental tenets.

New Zealand

Earlier settled and newly migrated Sikhs are the residents of New Zealand. The earlier settled Sikhs residents have lost their Sikh identity. The splendour of Sikhism is seen in the newly migrated Sikhs only. Management structure of the Gurdwara is satisfactory. However, it is not hoped that they would be able to give proper guidance. If they are able to maintain the Sikhi-form in New Zealand, this would be a great achievement of the Management structure. As the management has been carried out in the Gurdwara of Auckland, it is very satisfactory. If fragrance comes out of the petals of the flower and spreads, it is the beneficence and preach of the flower. If the fragrance of Divine virtues from the garden of congregation is going on inside the Gurdwara, it may spill over from the lives of our companions of the congregation, and every congregation companion can become a moving preacher. His life style becomes a mind for setting in motion the Divine virtues. May Satguru ji be helpful in creating such an atmosphere.

Fizi

Due to the political conditions developed in Fizi, one-half of Sikhs have migrated to other countries. Due to majority of Indians residing in Fizi, the Indian culture and language are seen alive. People belonging to U.P., Bengal and Gujrat have settled here in sufficient numbers. It is their virtue that wherever they have migrated, they have taken their culture, language and religion along with them. But the majority of Sikhs have not been successful to keep their culture, language and religion with them. The form of Sikhism has not been followed by a large number. The management structure is of ordinary level and it does not appear that in future Gurmat development of specific level could be undertaken. But as per nature's rule, it keeps the seed preserved. Here also some audience are Sikhs in real terms and let us hope for the best.

Phillipine

The habitation of Sikhs is substantial in this country. Sikhs have constructed nice Gurdwaras in the towns. The Gurdwara of Manila is worth-seeing. There is a deep desire for Sikhism and eagerness to listen Gurbani, but the condition of Sikhi-form is very disappointing. Persons, who keep uncut hair and beard, are very few. The management structure is endeavours to arrange congregations, but complete success is not visible. The conditions for the expansion of Sikhism are of general level.

Japan

There is habitation of a few Sikh families in the country and all of them are rich businessmen. In a small Gurdwara constructed by them, bi-weekly congregation is held. All of them have kept their Sikhi-form intact. Like Indians in Bangkok, these people had also migrated from the region of

Gujranwala, Layalpur and Pothohaar (now in Pakistan), due to which reading and listening Gurbani has permeated in their nature. But they do not have time, fondness and exertion for understanding, preaching and dissemination of Gurbani. On seeing them in Sikhi-form, they look nice. They could not distribute the splendour of Gurbani in Japan, perhaps the management structure has no such eagerness. Being businessmen they give financial co-operation in Gurmat preaching, but they have no spare time to see whether their financial co-operation has flourished or not.

Gurdwaras of Kenya, Tanzania and Uganda

The English had brought technicians and workers from India for laying railway lines in the above-mentioned countries one century ago. By and by businessmen of all types had also started coming, wherefore very large numbers of Sikhs had reached there for employment. The habitation of Gujratis and Punjabis had become dense. Among the Sikhs 80 percent belonged to Ramgarhia caste. When Sikhs had settled after doing hard labour, their families also began to come.

According to the nice temperament bestowed by Guru ji, these Sikhs constructed a nice Gurdwara. Congregations and Pangat (rows of people sitting for free meals) bloomed. Beautiful buildings of houses and Gurdwaras present the blue-print of the prosperity of Singhs. Majority of the Sikhs maintained the Sikhi-form. But slowly the circumstances reversed. Communism spread in Tanzania. Eidee Amin expelled all the Indians from Uganda. These circumstances affected all the African countries. Specially large number of Sikhs migrated to U.K., Canada, and America and settled there and some returned to India. Ordinarily, Sikhs had unfurled the flag of Sikhism in all the African countries, but particularly brought up reciters of God's Name and pious Gursikhs in Kanya. Due to their constructive inclination of Gurmat, the Gurdwara in Makindo became a pilgrimage centre. This beau-

tiful Gurdwara, built in the middle of the Nairobi-Mambasa highway, is a pilgrimage for the coming and going travellers. Here meals are served to the frequenting travellers in a very decent and delicious manner through out 24 Hours. There are also about fifty rooms for taking rest. Apart from Sikhs the number of Gujrati Hindus and Muslims is considerable. All of them take meals and rest here only.

This Gurdwara presents the ideal of partnership of Guru Nanak Dev ji in a visible form. The image of Sikhism shines in Africa due to this Gurdwara.

The Gurdwara of Mambasa is also holding congregation, serving free food (Langer) and providing residential facilities to the travellers. African Sikhs have succeeded to take care of their new generation by starting schools. Although the management administration is not far-sighted, it has remained successful in the supervision of its house. Sikhs have remained alive and flourishing in Africa with their language and culture. But due to the circumstances now developed in the African countries, Sikhs have also been upset. Gurdwaras in Tanzania, Uganda and other African countries are mostly lying vacant, wherein it used to be the downpour of holy congregations. Magnificent buildings were presenting the form of nobility and high accomplishment but at present it is an atmosphere of dejection. Some glimpse of Sikhi and congregation has remained glittering in Kenya. Gurdwara of Makindo has remained a place for fulfilling the physical and spiritual requirements of the travellers.

U.K. (England)

This country has left its predominant political imprint on the whole world. One small country had become the ruler of many countries. Sikhs residing in foreign countries are more in England than other countries. Due to the Britishers rule in India for 200 years, and even now they are ruling the heads and hearts of Indians. Wherever they went, they had taken their language and culture with them. Where they have ruled, imprint left by them is extensively visible in those countries

even now. The arrival of Sikhs had started during their governing period only and they are dwelling in England, even now in large numbers. Due to their religious sentiments, Sikhs have built Gurdwaras in comprehensive form there. Sikhs residing in England also have their sway on the Sikhs dwelling in other countries. Saadhu Sants have established their Deras here also on extensive scale as in Punjab.

Religious sentiments are predominant in the congregations. Politics is subordinate to the predominant sentiments, but politics is leading in the management administration only and religious sentiments are only nominal, due to which, quarrels and wrangling continue in the Gurdwaras and some companions of congregation are got hold of by the followers of other religions. Most of the money is spent on the judicial disputes only. Management administration could not create any religious feeling, even then some aesthetic meditators of God's Name are seen. This is the evident glory of the nectarious Bani of Sri Guru Granth Sahib ji. Somewhere management administration is also seen humble under the influence of the companions of congregation and it is believed that they would be able to do some constructive works in future. On seeing the figures of Sikhs spoiled by the barbers during marriage and other assemblages, terrible disappointment envelops. These figures are about 50 percent. In case supervision is not done in a constructive manner in time, the new generation could go far away from Gurmat. Preaching visits of Gurbani-singers and Gursikh saints are going on since the last three decades or so on a large scale, wherefore the wave of congregations is going on in the Gurdwaras in abundance. Gurbani-singers and exegetes, who have come in search of livelihood, hesitate to present the correct blue-print of Gurmat. Majority of the persons of this profession have developed hesitant temperaments and they only mention the religion. The political managers domineer and their egoism crosses all the limits. Leaving aside a couple of Sadhus, all other sadhu-sants (saints) are engaged in widening the circle of their disciples, and for displaying their existence. The atmosphere of Sikhism in England is like that of

Punjab. In the financial prosperity of the Sikhs of Punjab, there is a lot of contribution of the Sikhs of England. But it is not visible that the fragrance of Sikhism may spread far and wide in England. Majority of the Sikhs on reaching in the foreign countries abandon their religion, language and culture although. It is also likely that they may elevate their literary standard. Even though the features of Punjab and Punjabi character and culture is visible due to Sikhs in every city, but this is all temporary like flood-water and fire of straw. -

If any manager has got the imprint of Gurmat in his head and heart in his personal form, even then the administrative arrangement is unable to implement it. By seeing some aesthetic and meditating Sikhs in England in this era of materialism, it is prayed that Satguru ji may bring some revolution through these Sikhs and the Sikhs may propagate the imprint of Sikhism in the whole of Europe and they may become successful to enhance the honour and tradition of Sikhism.

Gurdwaras of Europe.

Most of Sikhs, who came to Europe around 1984, have settled in France, Germany, Holland, Belgium, Austria, Switzerland and Denmark or some Sikhs, who were earlier living in England, have also come to other European countries. Afghani Kabli Sikhs due to civil war in Afghanistan, have also shifted and settled. At some places in Europe there are Gurdwaras built by Kabli Sikhs and the administrative structure is also under them. According to their tradition, they have kept the traditions of Sikhism of Kabul intact in these Gurdwaras. The method of administration of the other city Gurdwaras is like that of England. Those, who have seen the life-style of the Sikhs of England, also consider the Sikhs of other countries of Europe akin to those of England. The stench of egotism in foreign Sikhs is more than the Sikhs of India, particularly this stench is more in the administrative structure of the Gurdwaras of England. Some needy, helpless and even some debased Gurbani-singers and preachers have also taken part to add to this stench. Sadhu-Sants,

who have come from India have also added the rubbish of flattery, due to which Sikhism appears to be directionless. As compared to India, there are more fissures in the social life of Sikhs. The liberal atmosphere of the foreign countries has also taken Sikhs far away from Sikhism. This liberal atmosphere has also debased the financially prosperous man. Ruler ascetic (Raj-Yogee) are rare now. Even then it can be hoped from the Sikhs of Europe and England that perhaps fish may return after licking the stone.

Khuar hoey sabh milaingey bachey sharan jo hoai.

Gurdwaras of America and Canada.

The writer is describing the religious features of the externally developed, prosperous and powerful countries. Power and prosperity sets a man free and one can become depraved in freedom. Prisoner never becomes depraved. A person passing a carefree life can slip from his position. Power and prosperity take the pride of a person to the extreme limit. Without liberty, there is no possibility of becoming immoral. The entire physical and mental powers of these countries have been utilized to become financially well-to-do. The people have never thought about spiritual satisfaction, nor could they spare time for the same. They have acquired infinite power from outside. There is an imprint of their power in the external world. Wealth provides all the outside facilities and so many facilities which are available at present in America and Canada, are not available elsewhere. These countries are heaven for well-to-do people and for those who are seeking prosperity. America is the destination for the affluent persons of the world. The poor also see their better future in America. The influence of this external prosperity has been felt in every sphere of life. The religious life of those people is based on the wordly desires. They now do not feel the need of the religion. Churches are lying vacant. Christianity is only for name sake. The conditions prevailing in these countries had essentially effected the migrants also. With the movement of the time the migrants also appear to

be moulding themselves in the civilization of these countries. The writer is depicting the features of Sikhism and the Gurdwaras through the mirror of these conditions.

In the beginning, Sikhs and Gurdwaras were not dynamic. Sikhs and Gurdwaras were very few. Sikh had come here for earning livelihood and to become well off and earn more wealth.

After relinquishing religion, they had come to earn money. Some had abandoned Sikhi-form on setting foot in these countries. They began to consider themselves incapable to keep Sikhi-form in these countries. Very few people having strong religious mental impressions became competent in protecting Sikhi-form. After 1960 migrant Sikhs began to arrive in the form of caravans. On the basis of mixed mental impressions Gurdwaras were set up on a wide scale. At present magnificent buildings of Gurdwaras are existing in every city of America and Canada. For assembling at only one place and for discussing religious and worldly affairs, except Gurdwaras there is no other better place. Man is a social human being and Gurdwaras are the centres of consolation for the persons entangled in social problems. The features of the managerial administration and preaching class of these magnificent Gurdwaras are being placed before the readers as follows:-

Preaching Class

The preaching class started arriving around 1975 and then they went on increasing. Man is an effigy of the thoughts only, and predominant thoughts only become character. Sikhism is a religion of thoughts. Sikhism is a practical religion. It does not consist in certain sets of beliefs or mere words.

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

(ਅੰਗ ੪੬੫)

sikhee sikhiaa gur veechaar |

Contemplating the Guru,

I have been taught these teachings;

Preaching is required so that Guru and God may become a part of man's thoughts and then recollection may become memory. The following lines of Gurbani illustrate this point.

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੋ ਰਮੁ ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥

(ਅੰਗ ੬੬੮)

our dhaar beechaar muraar ramo ram

manamohan naam japeenae |

Enshrine the Lord within your heart, and contemplate Him. Dwell upon Him, reflect upon Him,

and chant the Name of the Lord, the Enticer of hearts.

Factual preaching of Guru and God, does not impress the congregation. By continuous listening, when the grasping power gets elevated the preaching impresses.

Preachers are of three types:-

1. Inexperienced Preachers.
2. Unskilful Preachers.
3. Experienced Preachers.

As in India, here also, there are plenty of inexperienced and unskilful Preachers. The thoughts, about which there is no clear conception and understanding, to describe are only to rote and precious time is just wasted. Experienced and dignified preachers are very few and so, Gurmat preaching does not become beneficial on a wide scale. Because of the evolved and existing management structure, the scope for the experienced and dignified preachers is limited. Dharam is the wealth of the next world, but the fulfilment of worldly needs is dependant upon money. The pan of wealth balance of man's mind always remains over burdened. Dharam can also be kept aside for the sake of wealth. The preaching class also comes under this category. One mental weakness continues to exist in this class since its inception. These preachers do not tolerate other preachers. The same tendency is predominant in the preaching class of Brahmins. Like the jealousy in the brotherhood, similar rivalry is also seen in the religious world. Due to the excessive financial benefit in the foreign countries, jealousy is also more. In-

stead of taking the benefit of each other's thinking, they remain entangled in each other's deprecation. They always adopt destructive strategy for each other. Preaching devoid of spiritual flavour, depends upon the argumentation only. Here in Europe also, the scope for preaching is more limited than in India. The ideology of this class does not go beyond the precinct of the Gurdwara because most of the ideology is bereft of time, doctrine, knowledge and science. Some preachers are successful to explain the features of the religion but they themselves do not practise what they preach. Consequently it has got only limited effect. The preachers of the other religions have impressed the minds of Americans very much. Due to this the Americans have been seen reading Sri Bhagwat Gita. Our preachers have not been able to take the nectarious Bani of Satguru ji beyond the courtyards of the Gurdwaras. Due to limited power, the preachers are also limited. Preaching going on like this is not progressive. But it appears that nothing is being considered on this aspect. Here the preaching class is divided into two parts:-

First - Saints community,

Second - Gurbani-singers and preachers.

(a) Saint Community:- Saint community has been coming here since a long time ago. Some Sikhs invite here the saints of their regions in India and some saints are invited in a proper manner. Very few among these saints are Divine aesthetes but they are anonymous. Most of these saints are successor Dera-owners who have succeeded the enlightened saints. Their preaching is limited upto popularizing the names of those great saints in whose places they have succeeded. They do not accept donations openly on the stage, but behind the stage open transaction is carried out. Demand for money to build more such Deras is made. Some devotees donate money in a very lavish manner. Due to self-interest, many branches of the Dera are established to attract the crowd. Some saints have succeeded in constructing Deras in the Western countries. Limitless money has been

spent to construct these magnificent Deras. As in India, every Dera has its own code of conduct. Large assemblages are held on full-moon days and last days of Lunar fortnights. Death anniversaries of the founder saints are celebrated on a wide scale. But they do not have any wide-spread identification like Swami Ram Tirath, Vavekanand, Mahesh' Yogi and Acharya Rajneesh. Their preaching is limited upto singing Gurbani lines eulogizing saints and to elucidate these lines. But what saintly nature Gurbani eulogizes, they themselves do not possess such nature in the manifest form. The result is that most of the companions of the congregation gathering there, have limited grasp of what they listen. Rather they are interested in fulfilling their desires through these saints. Their style of singing Gurbani is based on small drums and typical tongs which impresses the congregations very much. They are very much devoid of Gurbani contemplation leading to aimless direction. By narrating miraculous tales and anecdotes they try to attract. This net of rituals sways more the persons living for physical pleasures. To impart knowledge of contemplation, meditation and spiritual stages is beyond their consideration and intelligence. All this is going on devoid of ideological struggle started by Guru Nanak Dev ji with Brahmins and rituals and from the Khalsa Panth which Guru Gobind Singh ji had established based on truth and purity by separating the Brahmin customs. Guru Gobind Singh ji has formed Khalsa Panth distinct from useless rituals and the caste system according to Gur Wak:-

Jab Lag Khalsa Rahey Nisara

Tab Lag Tej Deeo Main Saara.

(Sarab Lohi Granth)

But the preaching of these saints are different from the principles laid down by Guru Gobind Singh ji. Therefore they now look distinct from Gurmat. Meditating pious persons are rare. Those saints are more successful as they claim to fulfil the desires of their devotees or the companions of the congregation are their own followers. They try to manifest themselves just as Gurus, though they do not say so with their

own tongues. Due to their limited thinking about Gurmat congregations appear to be influenced by them more. In sermons they reveal themselves as renunciants but they keep worldly attachment even more than the family persons. Due to the excessive sway of the congregations, managers also have to keep quiet. In this manner propagation of corporeal gurus is more and the shelter of Shabad Guru (Sri Guru Granth Sahib Ji) is taken. The congregations of India and the foreign countries have entangled in this net of misapprehension. The influence of this net of misapprehension is increasing on a wide scale. The misapprehension that such gurus are under the shelter of Sri Guru Granth Sahib Ji mislead the congregation in India as well as in foreign countries and this misapprehension is increasing unabated.

(b) Gurbani Singers and Preaching Class

New Gurbani singers who have joined this class after getting training in the last four decades, have come here considering it as a profession. Poverty, illiteracy and social compulsions have put them into this profession. After coming to the foreign countries, when they see more financial benefit in other professions, they leave the profession of Gurbani singing. From this, it appears that their joining this profession was under compulsion. Except some renowned Gurbani-singers, no distinct preaching of Gurmat through Gurbani-singing is apparent. When the Gurbani-singers reach the foreign countries after spending lot of money on fares, initially they have to face disappointment. Having come for financial gain, these people start considering it as a financial loss. Due to their humble condition, managers after putting every type of pressure, delegate such duties to them, which do not fall under their vocation. In this way they realize their helplessness. Whenever they get the opportunity to break this net, they adopt some other occupation for financial gain. Now many permanently settled Gurbani-singers have left this occupation. New-comers are also a part of this flow. Even

the members of the renowned Gurbani-singing groups have been seen going apart from each other and have been drawn towards other professions. They fulfil the need of Gurbani-singing in the Gurdwaras on ad-hoc basis only with limited benefit. The effect of arranging grand Gurbani-singing levees on a large scale by the renowned Gurbani-singing groups has been seen but apparently from time to time direction and effect of Gurmat is faintly discernible.

Pride is the main ailment of man and it is wide spread. Economic prosperity exhibits this ailment in a pervasive form. America and Canada are the top-most economically prosperous countries. Therefore pride there has also reached its zenith height. Sikhs and Punjabis, settled and living in the air of that land have not escaped from this ailment. The management structure has got administrative and financial powers and pride has appeared like leprosy in the management structure of the Gurdwaras of America and Canada. Pride means 'Aahang', 'I am' and none is like me. Therefore here one Gurdwara is opposing the other Gurdwara. Many times defeated persons also become hostile. Under this hostile feeling new Gurdwaras are built and the hostility springs up in the leaders of the older Gurdwaras, since man always wishes ill of the enemy. Leaders of one Gurdwara feel happy to see the demoralisation of the other Gurdwara and feel distressed on seeing their high morale. This mutual hostile feeling of the managers obstructs the preaching and propagation of Sikhism in the Gurdwaras, so as to hamper their proper functioning and the other Gurdwara may not be in high spirits. Naturally this catarrh falls on the Gurbani-singers and preachers. Therefore it has been seen in these two countries, that if Gurbani-singers and narrators have come in one Gurdwara for Gurbani-singing and exegesis, the hostile Gurdwara closes its doors for them. This type of mean mentality of the management structure is seen more in these two countries. Persons having spiritual pleasure and keeping creative passion for Gurmat preaching are very few, and Gurmat preaching is badly affected and hostile management is all out to extinguish the sparks and light of the other Gurdwaras and

finally Gurmat preaching is badly affected and no positive co-operation is expected from the hostile Gurdwara Management. Consequently no ray of hope is seen that the light of Gurmat, after taking out from the precinct of Gurdwara, these managers will be able to be spread it in the entire country, because he, who does not want to see the lamp of Gurmat lighting in the other Gurdwara, through him the light of Gurmat can not be spread. As a result of devotion enthusiasm, sacrifice and charitable instinct of the congregation, this lamp of Gurmat is some where burning within the precinct of Gurdwaras. The companions of congregation also appear to be halting only at the first stage of the rituals of Dharam. Even then aesthetic meditators are sometimes seen, but they do not join the management structure. Taking all aspects together, it can be hoped that would come back after licking the stone and every dark cloud has a silver lining.

Guide Lines for Gurdwara Management and Preaching class

By moving about in the religious world throughout my life whatever I have experienced, I am placing that before the well-wishers of Gurmat, so that some guide-lines may be adopted and Gurbani may be propagated in the whole world to enable humanity to get benefit from this Divine Nectar of God's Name since this is:-

Kfunaak Naam Kfudaai.

The Sun of greatness of meditation of God's Name (Naam-Simran-Mehma) had risen with respected Sri Guru Nanak Dev ji. The black clouds casting a shadow in front of this Sun may be petered out and the splendour of Gurmat may be made public as a common spectacle.

Dharam is a delicious personal property. If any one acquires this supreme savour, he can give hints for going towards this savour, but he can not manifest it. That is an unfathomable and amazing state of enlightenment. Some indication can be given with word-illustration. This indication can not be more than the voice of a mute:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ॥

(ਅੰਗ. ੧੩੦੨)

bisam bisam bisam hee bhee hai laal gulaal rangaarai |

kahu naanak santan ras aae hai

jio chaakh goongaa musakaarai |

*I am wonder-struck, wonder-struck, wonder-struck and amazed,
died in the deep crimson color of my Beloved.*

*Says Nanak, the Saints savor this sublime essence, like the
mute, who tastes the sweet candy, but only smiles. ||*

The eagerness to distribute this Divine savour after

acquiring it, springs up under compassion, whereas on acquiring worldly wealth, miserly instinct develops. But the wealth of Divine Name is such a supreme wealth, from which broad-mindedness takes birth and an aesthete of Divine Name promptly gets ready to distribute this Divine savour.

As now science has become successful to transplant organs of human body; eyes, kidney and blood of one person's body are transplanted in the other needy person's body and that person is made capable to move about, similarly super men had been transplanting their spiritual perception into the minds of capable persons. Sri Guru Nanak Dev Ji had transplanted his entire spiritual perception in the mind of Bhai Lehna ji. In this way Sri Guru Nanak Dev ji had adopted ten forms of his radiance one after the other, so that spiritual benefit may be transmitted to the world for a longer time and he had been showering spiritual knowledge like a cloud. Thereafter respected Sri Guru Granth Sahib ji was compiled as an Ocean of sublime spiritual-essence and Divine knowledge. Small and big clouds have been rising from this great ocean and had been showering divinity and are raining at present. Gurdwaras were structured on a comprehensive scale to make the human minds greensward and verdant on an extensive form. Preaching class and administrative establishments came forward to distribute the sublime spiritual essence. In the early period of Gurmat, Udaasi saints had started to distribute this essence. Thereafter these Udaasis installed Sri Guru Granth Sahib ji in India and upto Kabul and Kandhar (Afghanistan). Whichever place respected Sri Guru Nanak Dev ji had graced, the springs of Guru Nanak Bani continued to flow through these Udaasis. Nanak-Panthis had spread in all the four directions. Guru Amar Dass ji the third Guru had appointed Masands (A priest who receives offerings on behalf of his Guru) for preaching but they became depraved after sometime. Guru Gobind Singh ji, the tenth Guru had completely abolished this tradition, and with his motivation and beneficence, the sect of Nirmalas had come into existence. They were proficient in the Indian regional languages as well as in Sanskrit, Arabic

and Persian languages. The knowledge of Gurbani began to flourish through them in all the four directions. Gurdwaras of Udaasis and Nirmalas had expanded in the whole of India and also in Ceylon, Tibet, Bhutan, Burma and Afghanistan. The administrative and preaching structures were managed by them. Unfortunately about two percent Udaasis got entangled in the wealth at the advent of the twentieth century and began to misuse the Gurmat power. Mahant Narain Dass, the chief of the Gurdwara Nankana Sahib (Now in Pakistan), was in particular the creator of the depraved-ones.

Compassionate Gursikhs began to think about the proper preaching ways. Accordingly Mahant Narain Das was made to vacate Gurdwara Nankana Sahib. Well-wishers of the Sikh Panth were successful in this task. All the Gurdwaras, which were mostly historical places, were legally taken over from Udaasis and Nirmalas. In this way the administrative and preaching management had come into the hands of the well-wishers of the Panth.

Comparative Explanation of the Management Structures of Udaasi, Nirmalay and Panthak well-wishers.

Among the Udaasis and Nirmalays only two percent were depraved. All others had continued Gurmat preaching very nicely. Exegesis of Sri Guru Granth Sahib Ji and Dasam Granth and in the afternoon exegesis of Gur Partap Suraj Granth had been going on. Gurmat knowledge had continued to increase. Their renunciatory and saintly dress used to create nice impression on the common people. Most of them were not family persons and their worldly needs were limited. People of every class had been impressed by these recluse, ascetic and persons of limited needs, since the ancient times. Vedic Dharam had spread in all the four directions through Saniasis (mendicants) and Vairagis (Ascetics). The views of Mahatma Buddh were preached by Bodhi Bhikshus (Monks) beyond the boundaries of India. These Boddhi Bhikshus made Mahatma Buddh 'Light of Asia'. Re-

garding Islam, though this saying is prevalent that it had been spread by the force of sword yet this is also the truth that Sufi-saints had spread the theoretical points of Islam. Some used to accept Islam under compulsion due to the force of sword. But also due to the life-style of Sufi-saints and their preaching people used to accept Islam willingly. The style of living and sermons of Sufi-saints were very impressive. Iran, Afghanistan, some regions of Russia and then India were converted into Islam under the influence of the preaching done by Sufi-saints. Even now Muslims are seen celebrating religious functions i.e. (Urs (from Arabic: 913, literally "wedding") is the death anniversary of a Sufi saint in South Asia, usually held at the saint's dargah (shrine or tomb). South Asian Sufis being mainly Chishtiyya, refer to their saints as lovers and God as beloved. They refer to their death as *wisaal* (union with the beloved) and death anniversary as *urs* (marriage). All Muslims are influenced by these saints. Muslims take guidance for Divine Path from these saints. The entire Hindu world is seen circumambulating around Sanyasis, Bairagis and Jogis even now. The imprint of Mahatma Buddha has remained fully firm on Lamas and Bhikshus even now. Missionaries of the Christian world have added charm to Christianity. Under such world-wide religious circumstances, we have to do comparative thinking about Sikh religion.

Management Structure of Sikh Religion And the Preaching Class

1. Udaasi and Nirmalay Saints.

By keeping aside old Udaasi and Nirmalay saints, we had thought that we would spread Gurmat light from the earth to the sky. But we have been fully unsuccessful in this mission. The entire human society has remained influenced by the mendicant's dress and life style. Sikhs also have no distinction in this regard. More Deras of saints have come into existence than those of Udaasis and Nirmalas in new forms. This Sadhu community is bereft of the knowledge of

language and grammar of Sri Guru Granth Sahib Ji. They have not learnt Sanskrit, Arabic and Persian languages. The meditation of God's Name is just an ostentation only. By occupying the seats of aesthete and meditators of God's Name, they have gathered congregations around them by keeping them away from Gurmat. They have kept the nation religiously disunited through their religious attire and separate codes of conduct. Aesthetic saints, proficient in Gurmat way of living, are very less. On the whole, we have brought forth new saint community after eliminating Sadhu community which was progressive, constructive, fundamental and had continued from the very beginning. This new saint community has not any resemblance with the older saint community. But some of them have also put forth the claim of being guru themselves, confronting Sri Guru Granth Sahib Ji. On the whole, the scheme of Gurmat propagation can not be accomplished with their support. By bringing forth new traditions after abolishing the old ones they are evidently responsible for a heavy loss to Sikh religion.

2. New Management Structure.

The present management structure of the Gurdwaras is zero as compared to the old Sadhu-Samaj. The bestowal of Gurmat, which the old Sadhu-Samaj was distributing through their sermons and actions, the present management is losing that bestowal of any influence of Gurmat on the nation and on the followers of other religions. Although at the initial stage of this management structure, sincere persons having constructive attitude came to the fore front. As the time passed, they also became depraved like Masands. Afflicted with vanity, they made caste system the centre of their personal benefit. Wherefore Gurdwaras have become and are being made the arenas of politics which is based on floor-crossing. In politics dissenting groups are disliked. Consequently Gurdwaras have become the arena for political manoeuvring and scimmages. When these sparks of quarrels and scimmages go out of the precinct of the Gurdwara,

the hearts of the well-wishers of Gurmat start weeping and it creates a very bad effect of Sikhism on the people of other religions. Gurbani-singers, preachers and priests are performing their respective duties under this political structure, and they have lost their independent thinking. It has become a relationship of servant and master. No great constructive hope can be expected from them. In order to get the favour of persons of the other religions, managers keep Gurmat at the back side for their political benefit. In such circumstances to keep any hope for Gurmat propagation is like extracting oil from sand. To get political and personal benefit by the management structure and to get financial advantage by the preaching class are the only aims of their lives. The well-wishers of Gurmat have remained bereft of spiritual benefit of Gurbani. Because of this movement, the family life of these leaders are also becoming devoid of the impact of Gurmat. Now this is what is to be said:-

ਹਉ ਭਾਲਿ ਵਿਕੁਨੀ ਹੋਈ ॥ ਆਧੈਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥

(ਅੰਗ ੧੪੫)

ho bhaal vikunnee hoee | aadhaerai raahu na koee |
*I have searched in vain, and I am so confused;
 in this darkness, I cannot find the path.*

Then what to do?

It is said that the sign of wisdom is to learn from one's experiences and greater wisdom is to learn from other's experiences. Having observed the short-comings appearing in Guru-Panth only a very few persons have got a constructive inclination. Those, who have any reformatory views do not intend to express them under such circumstances, and the caravan of the Panth has become directionless. Christianity has already passed through many ups and downs, through which we are passing now, and they have made their reformatory structure. But it is regretted that as yet no reformatory thinking has come up in the Sikh world. Pope is the religious head in the Christian world. He is elected

by priests (Clergymen) only. Roman Catholic Clergymen are appointed after undergoing training for a long period and passing the test. After having experience of wordly life and then with a love for renunciation they join the priesthood. Others are Protestants, who are family persons. Both these branches of Christianity remain aloof from politics and politicians. Politicians fall at their feet. Pope of Rome has got such a religious kingdom that all the kings and emperors of the world touch his feet.

Christian politics does not impress Pope and Clergymen. Rather the politicians submit to the religious sway of Pope. Due to this construtive and reformative policy, Christianity is at present the greatest religion of the world. It is also true that so much time Christians had spent in internal fighting. All this fighting was due to politics. But at last, as politics was separated from religion, Christianity became dominant in the social and political sphere of the whole world. Its religious imprint is visible more or less in every region of the whole world. The caravan of religious preaching of the Christians is going ahead without any obstruction. The entire Christian world gives financial help to this caravan, but political pressure of any type has become like a far-off thing now. Whereas the religious centres of the Sikh world have become the arenas of politics and political advantage has become the aim of life. The Christians have become successful in creating the reformative structure only after a very wide spread bloodshed. The Sikh world had also passed through a minor blood shed to change the Mahanti-structure of the Gurdwaras in spite of having no political power by these Mahants (monks). At present the whole Sikh world has gone to rack and ruin, being in the grip of politics. They would not like to retire if people supplicate. Use of physical force to remove them is the only way. This task can be accomplished by having constructive educational institution and meditation of God's Name. At present the viscous syrup of politics is smearing the faces of all, whether they are of the management structure or are from the preaching class. There is only prayer, elucidation and meditation in the Churches

but in our congregations, they put the sand of politics over the ready made rice-milk of Dharam:-

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੈ ਨਾਮੁ ਵਖਾਣੀਐ ॥

(ਅੰਗ ੨੨)

sat sangat kaisee jaaneeai |

jithai eaeko naam vakhaaneeai |

How is the Society of the Saints to be known?

There, the Name of the One Lord is chanted.

Political dust has gathered and has badly contaminated the stream of religion and the religious stream is badly stinking. But every dark cloud has a silver lining. Some Gurdwara managers having developed the attitude and inclination towards free service and have been doing virtuous deeds for the benefit of Sikhism. To propagate Sikhism in the world according to the administrative structure is beyond the thinking of such virtuous people.

1. The Set-up of the Administrative Structure for Gurmat Preaching.

The Gursikhs, who have retired from service and business and are having philosophical aptitude, and yearning and passion for Gurmat should be brought together and one organization should be set-up. This organization should be on the national and international level. Those persons, who start getting glimpses of the ecstasy of God's Name, after undergoing deep meditation for three years, should be made chief of the local organizations. Subsequently, those young and middle aged Gurshikhs, who have got yearning for Gurmat preaching, should be included in this organization. The responsibilities of the organization should be delegated only to those, whose experience and interest has increased in these three years. Those, whose mental state has come down instead of going up, should voluntarily withdraw from the organization.

By and by this organization should be included in the preaching class, and only preachers should be authorised to appoint chiefs at the collective religious level. The dura-

tion of any chief should not be more than five years. By and by such training centres should be started, in which preaching class could be trained on a wide scale. As Baba Buddha ji had been performing the ceremony of consecration, similarly all Singhs of the preaching class should consecrate, i.e., they should give their approval. In this manner wise, noble and thoughtful persons would come in this service, wherefore power and Gurmat knowledge would increase. As yet only those people, who do not find any other job, come in the service. Compulsion erodes his faith and those who are responsible for erosion of religion due to their shallow and selfish-interest and unfulfilled dreams should be obliterated. As yet all this is a dream. The writer has been endeavouring through writings and discourses and hoped that we would be able to establish big centres for training and meditation. He, who has got no time for ecstasy of meditation and religious eagerness, his becoming a manager should be treated as terrible sin. To become a manager sans meditation, eagerness and true faith should be treated as sin. The person who has no knowledge of singing music and rhythm, can not become a music director. The person who has no knowledge of the inner conditions of the body, and does not know how to check heat, windiness and phlegun, how can he become chief of the Váids. Similarly it is a terrible sin and injustice that a person, devoid of religious rapture and preaching knowledge, may become religious head. When persons start walking singly, caravans are formed.

The axle of religion revolves around the axis of humility, devotion, sincerity and also integrity. Any person who digresses from the true path of modesty and respect of religious faith should be removed without any delay. This should be the first condition in the training organisation that if an individual remains unsuccessful to suppress his pride, he should withdraw himself from the organisation humbly without any ruckus. We have got great financial power in the Gurdwaras and if the organisation may spend it for the welfare of the poor, we can be more successful than the Christian Missionary institutions. There are Nanak Panthis and

memorial places of Gurus on a wide scale. Extensive help can be taken from them for Gurmat preaching. Even though Christian Clergymen do not have such facilities, yet they have reached the zenith of success. There is no shortage of elderly Gursikhs having firm determination and only a well directed organisation is needed. But we should not forget politicians would become a very big obstruction, because they would never be ready to leave it and would intend to grease their palm by hook or by crook.

When politician can win election to become M.L.A., M.P. and Minister by using Gurdwara as a source of power, why not Sikhs be so well organised to use Gurdwaras to strengthen Sikhism.

Farsightedness in Religious Selection

One wrong step takes a person away from his destination and may cause irreparable loss.

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ.....॥

(ਅੰਗ ੯੬੭)

putree koul na paaliou.....]

His sons did not obey His Word;

Such a thinking is needed. Whereas the political persons have made improper use of the religion, yet these very persons, calling themselves religious, have also become fully depraved. Brahmin had been calling the working persons as Shudras (untouchable or of low caste) for five thousands years. The doors of temples and educational institutions were kept closed for them. Brahmin caste became dishonoured because of their parochialism and narrow-mindedness, and Brahmin was a religious chief. Narrow-mindedness of the Christian Clergymen was also responsible for bloodshed for a long time. Jews had been beaten for one thousand years due to their narrow mindedness which led to Christ's crucification. The hands of Islam had been coloured red with the blood of Muslim sufi-saints. Sufi-saints like Mansoor, Shammash Tabrez and Sarmad were slayed due to the (Fatwas) judgements passed by Muhammadan Mullahs. Is-

lam had shed blood of the persons of other religions on an extensive scale. The sacrifice of Guru Arjan Dev ji, Guru Teg Bahadur Sahib ji and the innocent children of Guru Gobind Singh ji by laying them in brick-wall, are the solid proofs of the Islamic mercilessness and brutality. Even though Government power was used in these incidents but the judgements (Fatwas) were given by Muhammadan Mullahs and Kazis. Bodhi Bhikshus had been slayed for about one hundred years due to the short sightedness of Brahmins and were even burnt alive. All this gruesome history of the religion is a grotesque stigma on the foreheads of Brahmin, Kazi, Priest and Maulvi. These religious titles have lost their augustness in Sikhism as is in other religions.

The writer has observed that man has really not learnt any thing from history. The preachers and Granthis of Sikh religion are seen going into the same den of narrow mindedness. The four-faceted lamp of Gurmat was for giving light to the whole world and Sikh religion is a common religion, but its preaching and propagation is falling a prey to parochialism. Due to which fanaticism, Brahmins, clergymen and Maulana-Kazis were discredited, Sikhs are also seen getting entangled into the same net of fanaticism. They are proud of their parochialism and narrow-mindedness. It appears that this four-faceted lamp is in the hands of blind persons. Religion is based upon impartiality. Sunlight is common for all. Splendour of God is common for all.

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

(ਅੰਗ ੯੭)

sabhae saajheevaal sadaaein

toon kisai na disehi baaharaa jeeo [3]

All share in Your Grace; none are beyond You. ||3||

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

(ਅੰਗ ੧੨੯੯)

naa ko bairee nehee bigaanaa

sagal sang ham ko ban aae [1]

No one is my enemy, and no one is a stranger.

I get along with everyone. ||1||

3.Divine-Sages and Meditator Preachers.

When some one, who starts enjoying ecstasy of God's Name by undertaking meditation, becomes impartial, should be Gurmat preacher to spread Gurmat light far and wide. At present such persons are not in the field of Gurmat preaching. Those, who are doing Gurmat preaching, are devoid of this ecstasy of God's Name. God is Supreme Splendour and Supreme Saviour. Preaching about Him can not be done insipidly and blindly. But often it so happens; and the sanctified stream of spiritual knowledge initiated by supermen, in due course comes in the hands of such preachers whose hands are dirty.

There are noble persons in every community. But they become comfy and unimpassioned. Even then they want to distribute the nectar of supermen in a vigorous manner. Apparanly such persons are not acceptable to the society. This downfall in the Sikh world is visible at present. Now the first task is to change the entire existing management structure and then development work can be done. Every well-wisher of the Panth should participate in this revolution. All the Indian as well as foreign Gurdwaras should be under one central management and the central preaching organisation should consist of divine sages and meditators. It should be specially observed that their background is financially sound so that they may not have any domestic pull and push. They should have limited personal requirements. They should have passed through the worldly life and should have renounced it.

4.Organized ways of Preaching:-

At first, the historical places which are spread all over the world, should be made the regional centres for Gurmat preaching. Historical places also exist outside India. These places are existing in Arab, Iran, Afghanistan, and Russia. Ancient traces have also been seen in Tibet, Bhutan, Leh, Ladakh and Burma. The entire cash of the money-chest of

the Gurdwaras should be spent on the maintenance of these places and on the Gurmat preaching in these regions. According to Guru Gobind Singh ji's message the mouth of the poor is Guru ji's money-chest. If poor people are fed with food, Sikhism can be put in the life of the poor. We are fortunate that Gurmat sapling is available in the whole of India. We call them "Sehaj-Dhari", i.e. those who possess tenets of Sikhism. No other nation has got such a sapling at all. Sikhism is a common religion. Sri Guru Granth Sahib ji is the ocean of partnership and Catholicity. Bodhi Bhikshus had made Mahatma Buddha as the "Light of Asia". Guru Granth Sahib ji is the light of the whole world. But the black clouds of management structure are trying to overcast this great Sun. Due to this, the world is bereft of the splendour. These black clouds can be wiped out by blowing the stormy wind of revolution. We will have to raise many fortifications for this struggle. Struggle with management structure, struggle with preaching class bereft of spiritual knowledge and purport and struggle with Dera-owners and fake gurus would have to be done by setting up a powerful organisation.

Features of the Struggle:-

Those persons, who have retired from their business or jobs, and are well-wisher of Gurmat and are devoting their time in meditation and reciting Gurbani, should get ready to come forward. There should be a group of ten such persons in each city and of five persons in each town. They should publicise the revolutionary plan and study its effect. They should apprise each Gursikh individually about the revolutionary plan so that the regional congregations could be set up according to the plan. The stage of the Gurdwara would not be given for this purpose by the managers. Therefore this action would have to be undertaken at the personal level. The persons joining this struggle should be strong-willed and should have constructive inclination. Only religious persons can manage the religious places. But this is unfortunate that now the Gurdwaras have come under the control of politi-

cians. Therefore the condition of Gurdwaras has also become like those of state assemblies and parliament. Religious persons having constructive inclination keep aside from such an atmosphere. But now the time has come that they should come forward and thinking this as the service of Guru ji, they should consider themselves fortunate for doing this service. After the success in this struggle, the financial power of the Gurdwaras should be spent on the meditation centres and the management of the Gurdwaras should be handed over to the persons who are successful in meditation.

6. Responsibility of Meditators.

Meditators exist in every nation at all times. But majority of them are of non-struggling type. The aim of life is only the realization of God through meditation. But if the meditator, on seeing social, political and religious evil practices, keep quiet according to their passive nature and become indifferent, these evil practices can never be annihilated. Bhai Gurdas ji has also hinted like this:-

ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣੁ ਜਗਤਿ ਕਉ ਪਾਰਿ ਉਤਾਰਾ॥

sidh chhap baithae parabathee

koun jagat ko paar outaaraa

*In such circumstances, when Siddhs, the adepts,
by (becoming repudiators) have taken refuge in the mountains,
how the world could get redeemed.*

Tasks can be accomplished by saints only. Struggle by others is dependent upon public-pride, due to which the aim remains aside and instead of reform, only discord is received by the people. Only the meditators should come forward in the reformation struggle. The power and understanding acquired through meditation should then be utilized in this religious reformation. Whenever degradation had crept in any aspect of human life, only supermen and saints rectified it. Whenever any politician, under ego or greed, clamours for the so-called reformation, he brings forth destruction and ruin after cutting the necks of thousands and millions. Hitler

is the genocider and murderer of twenty million people. Twenty five million people were slayed in China. There were millions of graves in Russia and thereafter the humanity got starvation and backwardness.

Evil Practices Occuring at World Level and Philanthropic Methods Adopted by Saints.

Brahmins had closed the doors of the religious temples for the low cast people for thousands of years. The aim of keeping the majority bereft of understanding the religion was that, the religious power held by them, may not go in the hands of sincerely religious persons and they may not be bereft of the financial benefit acquired by them. That was the greatest unfortunate day of the world, when the religion became business and thereby became marketable. Then the cloak of politics was vested on it. The net of the entire falsehood, fraud and cheating in politics spread in the religious temples. These very features of the religion are continuing to come before the humanity and it appears that the habit of living in such atmosphere has been adopted by the people. To divert all this ideology is equivalent to diverting the flow of big rivers. It is difficult to stop the flow of the injustice being done in the name of religion with a handful of sand. Therefore complete power, administration, wisdom, ambition and enthusiasm are required.

When the religion due to Brahmins became a business in real form, Sudharth (Mahatma Buddh) became successful to rebut it with his rational power. When Mahatma Buddh expanded his rationalism with his full administration, education and the spiritual power of mortification, the religious markets of the Brahmins were devastated. The Brahmin society, being disheartened and due to lack of spiritual power, could not stay in front of Mahatma Buddh. As small springs merge to form a big river, similarly many small religious organizations joined the Bodhi movement. By and by Buddh Dharam became a vast ocean, which caused the whole land of Brahmin administration to sink in it. Great rationalists, think-

ers and talented persons, impressed by the unique spiritual power of Mahatma Buddh, became his disciples as Buddhists. Later on, the financial powers of kings like Emperor Asoka and other chieftains added charm to this movement. King Asoka himself became Bikhshu alongwith his daughter as Bhikhushani. The whole of India became under the sway of the religious views of Mahatma Buddh. Afterwards Buddhism spread beyond the borders of India in Afghanistan, Uzbekistan, and Turkmenistan. The beautiful and worth-seeing effigy of Mahatma Buddh is even now existing in Bamia (Afghanistan). Mahatma Buddh and Bodhi Bhikshus had been continuously bestowing life with their spiritual power, by which Buddhism began to rise to the lofty heights, and the hillocks of other religions and sects went on sinking in this deep ocean of rational thinking in religion.

1. Time and spatial Distance

After the death of Mahatma Buddh the mutual differences among the chiefs of Bodhi Bhikshus cropped up. Mahatma Buddh had kept the beautiful and precious spiritual beads well strung with his power. As the string broke, these pearl beads began to scatter. Bhikshus had adopted pride, which is dominant vice of man. By and by Bhikshus got disunited and broke into fragments. On seeing the demoralisation of the Boddhi Bhikshus, the scattered Brahmin society began to re-unite again. Buddh religion could not stay before the rational power of World-Guru Shankaracharya and the financial power of the non-Brahmin chieftains. Whereas World-Guru barred the movement of Boddhi Bhikshus, the chieftains cut their feet. The remanants of Buddh religion had worn the cloak of cheating as poet Iqbal had said:-

Shama Goutmey jal rahi hai melphiley angiar main.

The fugitive Boddhi Bhikshus could take refuge in Tibet and China only. The places of worship became nonen-

tity. The place of intensive worship lapsed into single room with a lighted earthen lamp. The movement of (Sanyas) renunciation, which Shankracharya had initiated, ended as soon as he breathed his last. Thereafter Macchindar Nath and Gorakh Nath had held the rein of the religion.

The thinking of Gorakh Nath was that there are various ways of earning money. There are numerous types of food to satisfy hunger. Similarly different means can be adopted to acquire Dharam. There can be several methodical religious acts to satiate the spiritual hunger. Their pertinent arguments and the method of preaching had made such an impression that India had come in the fold of Yogis. Influential kings like Bharthari and Gopi Chand continued to become Yogis. The people of Nepal were so much impressed by Gorakh that they began to be called "Gurkhas". One city Gorakhpur by name was established after the name of Gorakh. But adopting of new methods by Gorakh Nath day after day to reach upto God was considered tough by the people and they began to consider these methods as a perplexing business (Gorakh Dhanda). After Gorakh Nath, his disciples made Yog Mat as a pure business. By coming in the market, Yog Mat became marketable. Now only names exist. After Vallabhiacharya and Ramanuj Meditation movement (Bhagati Lehar) was spread by Swami Ramanand, Parmanand, Kabir, Ravidas and Namdev. But with the passage of time, the Meditation movement could not stay in front of sword of Mugal Government. In the country of non-violence as the supreme religion, and devotional meditation of Buddha and saints, now only the sword of Islam was ruling. To cause the head to incline or to cut the head was the aim of this sword. Some had inclined and some were cut. In such catastrophic circumstances of India, one ray of great light gave hope. This light of hope and spiritual delight was Guru Nanak Dev ji.

2. Guru Nanak Dev Ji and Sikhi Stream.

Time-gap and local distances also influence the com-

mon man. So many supermen in the world had worked hard to bring man nearer to God. The remoteness of time and place of superman bring forth many misunderstandings. If the ideology of the superman is not perceived with subtlety, man goes far away from God, Who is centre of life-stream. It has always been so happening at all times. If the words spoken by the superman and his entity are considered his proper form, proximity and engrossment in God always remain firm. Guru Nanak Dev ji and Guru Gobind Singh ji had always tried to make us commune with His Word. But it seems that the Sikh society has mostly gone away from the Divine Word. Due to this reason, now individuals are eulogized in the Sikh society in lieu of eulogizing the Divine Word. An individual has got his limited thinking and sphere and in course of time the layer of syrup of pride covers him. Due to the flow of diverse ideologies and different individuals, nations break into small parts. As with the other nations, the same thing has happened with the Sikh nation. Here is: one Guru, One Divine Word and one ideology and Supreme Power God is one. But the pride ridden views of the individuals break the nation into many parts. Political ideology in its pure form is based on pride. Due to fake and pride-ridden so-called saints, the Sikh nation by scattering in many parts, is becoming weak. Those who are lacking in judgement, are giving guidance. Drowned ones are telling about the means for crossing over. Ill persons are prescribing the medicines. The tragic result of this is that no one has been able to present the bright form of the Sikh nation. Virtues are the rays of God-form Sun and no one can cut or defile the ray. Virtuous nation is always respected. But the misfortune is that the claimants of Gurmat guidance have been unable to present this radiance. Some people have started calling us quarrelsome, some are calling us narrow-minded and some call us dull-headed. The entire responsibility for this rests on those people who are called guides and preachers of Gurmat. The management and the preaching class are responsible for this degradation of the nation. The management class is at more fault for this, since all the power is vested with them.

Those Sadhus, who have got power in independent form are misusing this power to manifest themselves as "gurus". Diamond cuts diamond. These misusers of the religious power are required to be kept aside. Iron will not be cut by wood. Rather, iron will cut the wood. People having understanding of Gurmat, are not organised. The other class by becoming partners is organised and sharing interests is organised and the nation is going to the nadir.

3. Political Selfishness and Greed of Money-chest

There is a famous saying that money makes the man go and without money the worldly requirements are not fulfilled. Money is also required for constructing religious temples. But for the life to become religious mortification has to be performed. Money is needed to construct religious temples on the land. But for making the life a divine temple, religious meditation is required. Only those people have been able to propagate religion properly, whose lives are like divine temple. Since money is the means to lead life comfortably, people who initially started serving religious temples began to use temples as a source of income. It is essential to have money to pass life on the earth. Therefore the means to collect money in the religious temples were found. The foremost among these means in the religious temples is money-chest. Keeping the money-chest in front of Guru, is the symbol of this point. All the motivation for the religion from outside is dependent upon money. All this money should be spent for religious preaching. It should be spent in two ways. Firstly, for the propagation of the religion and secondly on feeding the poor. We should keep in mind the saying: that "mouth of the poor is the money-chest of Guru ji." But for preaching Sikhism during the time of Masands (A priest who receives offerings on behalf of Guru ji), misuse of the money-chest of Guru ji had started. Consequently very big mutual tussle in the Sikh world has become a tussle for the money-chest. Although the self-interest of the financially sound chiefs is not money-chest of Guru ji, yet the political

self-interest has reached the zenith. Tussle for money-chest and the political self-interest has not been able to present the pure and inspiring reflection of the Gurdwara and Sikhism. Rather grotesque stigmas are visible on the Sikhs and Sikhism in the world. Common and spotless Sikh religion, based upon great spiritual knowledge, has now become a subject of mockery. The Christian world has remained for one thousand years in that condition. After the bloodshed which continued for very long time, Christians have reformed themselves and now Christians believe in charity, kindness, benevolence and love and those who are selfish and boastful can not misuse the religion and religious sentiments. Prideful and greedy, i.e. political and selfish can not do so. The entire religious power is in the hands of Pope and the Clergymen, who are purely religious individuals and are engrossed in religious preaching. But Sikh religion has become a toy of irreligious hands and in the grip of ignorant chiefs. He, who does not know the traffic rules, who does not have the perception of driving and the driving licence, is a criminal in the eyes of the law. Such a driver would take the vehicle on the collision course. He, who does not have the knowledge of religion and does not perform religious mortification, is a great sinner. If such persons are the heads of the religion, the employees working under them can not have lofty thoughts and sanctified lives. Gurdwara is a religious temple and a temple of love. God is the embodiment of love:-

ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ ॥੮੦॥

(ਜਾਪ ਸਾਹਿਬ)

jatr tatr disaa visaa hue failiou anuraag [a]a80[a]a

He is spreading every where in the form of platonic love. Love is the means to reach Him:-

ਸਾਚੁ ਕਹੋ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੮੧॥ ੨੯ ॥

(ਅਕਾਲ ਉਸਤਤਿ)

saach keho sun laehu sabhai

jin praem keeou thin hee prabh paaeio [9] 29 |

ਮਨ ਰੋ ਕਿਉ ਛੁਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥

(ਅੰਗ ੬੦)

man rae kio chhoottehi bin piaar |

O mind, how can you be saved without love?

These religious temples and Gurdwaras, constructed in the name of love, should be the means to distribute love. But the management heads are mad due to the intoxication of ego, greed and personal self-interest. Also the (servants) sevadaars serving under their influence are engrossed in jealousy, hatred and misconduct. Gurdwara is the only such religious temple on the face of this earth, which can become support for every person. At present along with Sikhs many persons belonging to other religions, take shelter in the Gurdwaras for temporary stay. By extending love to them, they can be brought under the fold of Sikhism. This is an enormous means with the Sikh nation to increase their numbers. But the misconduct of the irreligious Gurdwara staff takes them away from this possibility. The limited thinking, faithlessness, lack of religious knowledge and misbehaviour of the Gurdwara staff leaves a wrong impression on the minds of the persons of the other religions. If a person has not studied law, he is not appointed judge of the court. He, who has not studied economics, is not appointed manager of any bank. But in the Gurdwaras, it is going on contrary to this rule. Irreligious persons are managing the religious temples, wherefore one temple is colliding with the other temple. As we honour the guest in our house, these responsible people do not do likewise in the Gurdwaras which are the temples of love. It is required to overhaul all this structure. It is right that struggle and firm resolve is required to change this structure. It is also true that the hands of selfish persons are very strong and they can go upto any limit, like the bloody history of the smaller struggles. First of all revolutionary atmosphere has to be created through writings and mutual discussion. Only the majority and powerful consensus can become successful in this reformation.

4. The Features of Revolution

Seasons and lunar dates change due to the revolution of the earth around the Sun. In the same way due to the speed impulse of the mind social, political and religious revo-

lutions take place. The life style of the society undergoes change after every century. Similarly political revolutions continue to take place. If proper investigation of the time period of the four eras is done, we find that the eras had been changing after every two and a half thousand years. Approximately five and a half thousand years ago Sri Ram Chander ji had graced this world. Sri Krishna had come three thousand years ago. Sri Guru Nanak Dev ji had come two and a half thousand years after Sri Krishna. Religious revolutions had been taking place within two to three thousand years only on a wide scale. Then mini-revolutions had been happening within these revolutions. On the basis of Vedas of Brahma, when religion got stuck up in the marsh of four divisions of Hindu society and four periods of man's life, then a wall of discriminations came up between man and man. Someone became Brahmin from the birth and someone else of low caste Shudra. In this way the human life was divided into four segments from every aspect. The doors of the religious temples and educational institutions were closed even for the people of low caste. They were called low caste people who earned their livelihood by working with their own hands. The low caste persons had been leading a hellish life for two and a half thousand years. They were treated even lower than cattle. Their residences were away from the inhabitats. People would remain away from their shadows. High caste people had adjudged them as untouchables. In the name of God, His creation, i.e., rivers, hills, vegetation, fig trees, etc. were worshipped. Cow, horse, elephant and snake were also worshipped. According to ancient imprint, "Naag-Panchmi" is still in vogue. Jand (A kind of jungle tree-Prosopis spicigera), Peepal (Fig tree), Banyan tree and Emblic myrobalan (Amala tree) are even now worshipped. By seeing Divine virtues in any person, he is acknowledged as 'all-in-all' and after his death, his tomb or effigy is worshipped. This tradition is going on even now in majority of cases. Mahatma Buddha had appeared on this earth at that time of degradation at the religious level and he refused to accept any one Brahmin or Shudra (untouchable) by virtue of his birth. Consequently

he gave reformation direction to the religious rituals and he tore the misapprehensions and superstitions into pieces. His preaching style was so impressive that the majority of India came in the fold of Buddhism. Mahatma Buddh was called "Light of Asia". Buddhism had spread in China, Japan, Laos, Cambodia, Korea, Vietnam, Siam, Burma and Ceylon. Buddhism became successful to give its imprint upto Afghanistan and Russia. As the pure stream of water flows from the hills downwards, but by and by the filth of cities and towns make it dirty. Then the heavy rain and flood again purifies the river water. But after sometime it again becomes dirty. The same was the condition of the Ganges of Divine knowledge, which came out of the throat of Mahatma Buddh.

Revolution has come many times in Buddhism. Like Vedic religion, Buddh religion was divided into many factions. Swami Mahavir, the founder of Jainism, was also having ideology, similar to that of Mahatma Buddh. Jain religion could not develop due to extremely arduous mortification.

ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥

(ਅੰਗ ੨੬੫)

jain maarag sanjam att saadhan |
*you may adopt the self-mortifying ways of the Jains
 and great spiritual disciplines;*

Gorakh Nath also comes in the same chain of Buddh and Jain religions. Yog Mat, based on many types of methodologies, is divided into twelve sects. To adopt many methods in each day, for the concentration of the mind, had been called Gorakh Dhanda (perplexing business). Temporarily even kings like Bharthri and Gopi Chand had come in the fold of Yog Mat. Nepal's had accepted Gorakh Nath as their spiritual head and were called Gorkhas. These Yogies, who were rubbing ashes on their bodies remained ashes only. Now there is no branch of Yog Mat in India.

After Buddh, Jain and Gorakh Mats, Jagat-Guru (Universal Guru) Shankracharya came, who again revived Sanatan Mat, which was on its last breaths, and put new life into this religion. By establishing four monasteries in its four corners, he incorporated the whole of India in his ideology. But at present all the four Shankaracharyas in charge of the

four monasteries, are clashing among themselves. The flowing stream has now dried up after becoming a small pond. In the atmosphere of such a religious degradation, the spring of Gurmat sprouted from the mind of Guru Nanak Dev ji.

5. Gursikhi Movement

When the streams of Sanatan Mat, Buddh Mat and Jain Mat got stuck up in the marsh of hypocrisy, personal worship, prosperity, supernatural powers and the form of the religion became obscure:-

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ॥

(ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

sunī pukar datar prabh Guru Nanak jag mahi pathaiaa

*The benefactor Lord listened to the cries (of humanity) and sent
Guru Nanak to this world.*

Respected Guru Nanak Dev ji visited all the religious centres because these were the springs of the religions. If the springs become muddy, it is difficult for the people to get clean water. Alongwith the religious centres of India, he also visited the Islamic religious centres on an extensive scale. In due course, the stream of Sikhism began to flow in a dominant manner. Beyond India, Cylon, Burma, Tibet, Bhutan, China, Russia, Afghanistan, Iran and Arab countries came under the influence of this ideology. The rumination of Truth of Guru Nanak Dev ji began to inspire the hearts of people. Guru Nanak Dev ji laid the foundation of Sikh religion on rumination. The Sikh religion is the conceptual form of Guru Nanak Dev ji:-

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

(ਅੰਗ ੪੬੫)

sikhee sikhiaa gur veechaar |

Contemplating the Guru,

I have been taught these teachings;

These views flavoured with Divine savour had a wide spread impact.

In due course the flowing stream has also become muddy. There have been streams of Sanatan Mat, Buddh Mat, Buddh Mat, Jain Mat, Yog Mat and Islam. The filth of

fasting, full-moon night, new-moon light, vow of auspicious time for marriage and omens and Idol worship entered in the Gurmat stream also. Respected Guru Gobind Singh ji had said:-

ਜਿਨਿ ਜਿਨਿ ਤਨਿਕ ਸਿੱਧ ਕੇ ਪਾਯੋ ॥ ਤਿਨ ਤਿਨ ਅਪਨਾ ਰਾਹੁ ਚਲਾਯੋ ॥

(ਬਚਿਤ੍ਰ ਨਾਟਕ)

jin jin tanik sdh ko paayo | tin tin apanaa raahu chalaayo |

They, who attained a little spiritual power,

Started their individual faiths.

Consequently as the other religions had been divided into many sects, Gurmat has also now been divided into many sects. Instead of Sikh of Guru ji; Sikhs of different sects are seen. Gurdwara Reform Movement has now taken the form of pure politics.

Some religious persons do become political. But it is difficult for a politician to become religious. Now these political people are to be turned out through forceful publicity. As the Gurdwaras had to be purified from the Masands and Mahants, similarly politics is to be cleansed from wide spread falsehood. Based on his perception and small intelligence, the writer is going to describe some suggestions:-

(a) ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

(ਅੰਗ ੨੩੦)

guru duarai hoe sojhee paaeisee |

*Through the Gurdwara, the Guru's Gate,
one obtains understanding.*

Awareness to be created through Gurdwaras

Gurdwara is the means to reach God. Except Divine discussion there should be nothing else. The narration and singing of Gurbani should be arranged in such a way, that common people may get Divine motivation and may engross in Divine meditation. To create such an atmosphere, the entire existing structure should be changed. Gurmat well-wishers should be organised from every city and town. They should be retired persons or free from business activities and should

have constructive inclinations, so that they may be able to spend their full time for Gurmat preaching. This movement should start from any one big city of India. Then more such movements would join it. In this way, a new revolutionary movement would come into existence:-

*Main Akela Hi Chala Tha Rahey Ulphat Main,
Log Sath Aatey Gaai Carvan Banta Giya.*

In the beginning, difficulties will have to be faced because those people who are full of political self interest and are in control, would put up obstructions of all types as for them Gurdwara acts as a ladder for reaching upto power. They would therefore try to stop this movement with their full force. They would raise hue and cry that: "religion and politics are one" where as they are not having even a distant connection with the religion. These people have been playing pure politics through the Gurdwaras for the last seven decades. Political people would not like to put themselves aside, because after taking possession, they would play politics only. They toy with the religious sentiment of the people to gain political mileage (benefit).

(b) Religious Training Centres.

Religious Training Centres should be started in the Gurdwaras like the ancient monastery institutes. These centres should be located in Amritsar, Delhi, Sach Khand Sri Hazoor Sahib at Nanded and Sri Patna Sahib. Suitable atmosphere should be created for making the trainees fully knowledgeable about meditation, Gurbani rumination and Gurmat history. When anyone appears to become proficient in spiritual ecstasy and perception of Gurmat history, he should be appointed Granthi (Priest) of the Gurdwara according to his capability and then he should also be able fully to manage the management structure of the Gurdwara. All the Gurdwaras should be under the central administration and the chief of the main Gurdwara should be elected by the votes of Granthies (Priests) and preachers. This post should be comparable to those of Baba Buddha ji and Bhai

Mani Singh ji. These posts should be changed after every three years by voting by Granthis and Preachers. The Chief of the Central place (Gurdwara) should hold that post. once only so that pride and attachment should not get any opportunity to spring up. In this way the religious personality of these chiefs would become conspicuous, and the followers of Gurmat could be brought forth with their motivation.

This task should be taken up quickly because the management structure has now become like a painful ulcer. The people of other religions are also sad to see this dirty structure. This management structure has very much harmed Sikhism in India and abroad. Due to their selfish and political inclinations, the great Divine knowledge of Sri Guru Granth Sahib ji and Gurmat history could not assume golden form. Due to their managing arrangement, Granthis, Gurbani singers and preachers, after losing their self-respect, have got entangled in the marsh of financial benefit. Instead of patience, contentment, renunciation and abandonment, only the stench of greed is coming, wherefore productive religious aptitudes could not develop. Day by day management, Gurbani-singing and preaching structures are going downwards. Christians have been able to establish productive management structure after a bloody struggle for one thousand years. Political powers bow at the feet of the Pope of Rome. Clergy appears to succeed in their religious preaching, whereas even the offsprings of the managers, Gurbani-singers and preachers of the Gurdwaras appear to rebel against Gurmat. The world is clearly seeing financial benefit of the one and political advantage of the other. Manager, Gurbani-singers and preachers have only this thought in their minds, wherefore they have no spiritual sway on the common people. There are such elderly persons in the Sikh nation who possess savour of God's Name and the understanding of Gurmat. They should come forward, accept the challenge of reformation and lead the constructive movement.

The toil of the writer for writing this could only then succeed, if the reformation movement comes into existence quickly. The Sikh nation at present is directionless. As many

water channels come into existence due to obstruction in the way of flowing water, in the same way, the Sikh nation appears to be divided into many small religious factions. Irreligious management structure can not manifest religious inclinations. When Guru Nanak Dev ji had seen Bhai Lehna standing the test of his selection, he kept aside even his sons. Similarly we should be fully cautious while selecting the chief and the management structure should be formed in accordance with the views mentioned above. These responsibilities should be entrusted to that person only who stands the test of spiritual ecstasy and spiritual insight.

(c) Method of Creating Constructive Movement

The inclination to oppose the present management structure will have to be developed so that this inclination may become a cause for the revolution. No revolution can take place without stimulating sentiments. It is also right that the management structure will not allow this to take place from the stage of the Gurdwaras. Wherefore preaching has to be done through writings and Audio-cassettes. Once this movement comes up, the means can be evolved to take it up to the destination. Great revolutions had occurred in the world, but initially they were small movements. Later on, by becoming turbulent streams, successes were achieved. This is also correct that constructive passions dwell in the young persons, but guidance has to be taken from the perceptive elderly persons, because the revolutions based on the enthusiasm of the youths only, go astray. Therefore those elder persons, who have got Divine yearning and can dedicate their lives for Gurmat preaching movement, should come forward and young persons should get organised under their guidance. Then it should be tried to set in motion the reformative movement in every city. The writer is fully hopeful that Satguru ji would bestow success. The present administrative and religious structure has become dead. Now the

terrible stench of politics has started coming from it. Persons desirous of God realization are going far away and due to this fake guruship is getting encouragement.

6 Now no More Delay.

There is a saying: "A stitch in time saves nine". It is observed that if a disease is not cured in time, it becomes incurable. If a wound is not dressed in time, it becomes ulcer. If on the basis of experience, proper steps are not taken at proper time, one can not reach the destination. Seed sown in the proper season only, becomes fully fruitful. Similarly in the present atmosphere, if the revolution does not take place, this disease would become ulcer and would remain on the nation's head. Then it would remain incurable for a long time, and lest it should become a cause for the nation's gloominess. It is not known how many nations have been wiped out from this earth because of postponement of a decision and action etc. So many civilizations have been erased and so many theories had been lost. In the same way now is the time to be cautious and by developing constructive aptitudes revolutionary movement has to be set in motion.

Now there remains no doubt that the management structure of the Gurdwaras in most cases, is plainly political. They want to reach upto the throne. It is not their goal to commune the world with Guru ji. Regarding Granthis, Gurbani-singers and preachers, they are working under politicians and therefore they can not remain religious. They are indulged in back-biting and intend to find out each other's weaknesses. They have become selfish like politicians. Their aim is also to have financial gains. They have become marketable. Managers and the management structure like politicians are going to the under-world due to political and financial self-interest.

It is right that small groups of Gursikhs are doing religious service at different places. Some are teaching Gurmukhi script. Some are trying to teach Jap Ji Sahib to

the children. The existence of these small societies is generally on ad-hoc basis like seasonal flowers and fade after some time. These small societies come in the field due to eagerness and constructive inclinations, but these societies cease to exist after some time and do not reach the destination. Such societies can be helpful for this movement, but it is difficult to have high hopes from these societies. Now there is a need for an organization of such renunciants only who can devote their full time for the development and preaching of Gurmat. Lest this flowing stream should stop midway. Those who savour God's Name, are wandering aimlessly. They desire peace, contemplation and engrossment in God's name. As per demand and supply rule a thing having demand, comes in the market and a thing not required disappears. For those persons, who long for Divine flavour and Divine ecstasy, Deras of Sadhus had come into existence. But it is regretted that the condition of these Deras is just like that of Gurdwaras under the management structure. Dera-owners are not learned like the earlier Udassi and Nirmalay saints. It can be said that ninety percent of these Deras are shops only. These are kept decorated and properly arranged. They have also decked themselves so much as the other person becomes impressed and falls at their feet. These saints get their financial requirements fulfilled from their disciples. It should not be expected that these Deras would properly preach Gurmat. Death anniversaries are observed in these Deras, but the holy festive days of the ten Guru Sahibaan are not celebrated, nor is the Guruship day of Sri Guru Grant Sahib ji is celebrated. Rather under the pretence of Sri Guru Granth Sahib ji, their own guruships are going on. Therefore such a ridiculous condition is also in prevalence in Gurmat. It is right that:-

*Bahut Shouk Se Sun Rahi Tha Zmana
Humi Soo Gaai Dastan Kehitey Kehitey.*

Our country men had high hopes from us and the Guru-Ghar had given great consolation to the humanity. The tes-

timony of one Gursikh was accepted by the court and the other forty witnesses were considered false. In the presence of one Gursikh in a carvan, people considered themselves safe and secure and he was considered guardian of the honour of their femal folks. He was icon of truth for the courts and the people. But now all these assumptions have been erased. Sikh is not trust worthy now. He has become liar and selfish. One Sikh is burdensome for the other Sikh. Gurmat, which had spread beyond India in Afghanistan, Iran, Arab countries, Russia, Cylon, Tibet, Bhutan and China, has now been confined to a small area, and is on its last breath. If remedial action is not taken in time, the result could be disastrous. The only remedy is to change the present management. Udaasi and Nirmalay leaned persons should be looked for and the way to reconcile with them should be paved. The Sikh leannred persons who can devote time, should be searched. Nirmalay, Udaasi and such other saints should be made patrons. Some intelligent persons should put on the dress of Nirmalas and Udaasis and may do patronage. One psychological reason of this is that man is not impressed by the common man but the man in Sadhu's drerss can impress easily. He is impressed by a saint. Due to this reason hypocrisy is being worshipped. If truth, philanthropy and virtue adorn the dress of saints, one real revolution can take birth, and with this the flowing Ganges of Gurmat can reach upto the ocean and it can become means to cause the rivulets of small size also to reach the ocean. It is said that Ganges gathers seventy streams and then reaches the ocean. This Ganges of Gurmat may gather all the streams of lives in this world and may become the means to reach upto God. This should be the aim and object and all should gird up their loins and come forward.

I myself (the writer) am a preacher and have been narrating the exegesis of Gurbani for the last forty-two years. I had come in this line during childhood and like many other preachers, it was my compulsion and happened automatically. After partition of India in 1947, financial circumstances became difficult and a few such incidents took place that my

heart received a blow. I was driven from pillar to post and had been taking refuge in the Gurdwaras. Due to this my attachment with Gurmat remained intact according to my mental impressions. I had submitted myself to God. With daily religious rites and repetition of "Waheguru" Mantar in the morning, I used to start wandering here and there like a meandering river. I am calling it meandering because I had no means to sustain my life at that period. By and by I continued to study and comprehend Gurmat due to my fondness. Then I met Baba Balwant Singh ji Nirmalay as destined. He gave me encouragement and enhanced my fondness. Due to his inspiration I started narrating anecdote. I have never thought that anecdote would become the means of my livelihood.

Well! I also remember that day when I was given an offering of one and one-quarter of a rupee after narrating anecdote for fifteen to twenty days and this money was not sufficient even for the fare to reach the next halt. I used to remain short of money for meeting the travel expenses. It was not my nature to demand money. This thinking sprang up at the time, when I felt how I could preach in this way. That anecdote would be my livelihood was not in my mind but the circumstances had made me to think like that.

After going from place to place once I reached Orissa. Congregation began to listen to my anecdote gladly and they also looked after me. With the money received I purchased many religious books, studied and increased my knowledge. I began to observe the atmosphere in the vicinity. The area of my preaching also continued to widen. The circle of giving honour and respect by the people also increased. In this way the beneficence of Guru Nanak Dev ji and Guru Gobind Singh ji and the guardianship of Timeless God had kept me in high spirits. My perception, fondness for preaching and my courage continued to increase. The streams of Divine ecstasy would begin to flow in my innerself. Then the heart used to remain without Divine ecstasy for many days. The flow of Divine ecstasy for one day was sufficient for me to pass two-three months in high spirits. By waiting and yearn-

ing for the Divine ecstasy, God would again bestow his beneficence and the Divine ecstasy would again prevail. I passed my life in this ascent and descent. This ascent and descent remained in the Divine ecstasy as well as in the financial level. In this duration, in 1957 I returned to my home in Alwar (Rajasthan) after about ten years. My father had died. My only sister had been married and had settled in her home. Only my old mother was in the house and she, while waiting for me, had got exhausted and had become disappointed. She was not having any means to pass life. My arrival in the house under such circumstances was like putting new life in the dead body. She was overjoyed. I was married in the same year, i.e., 1957, and I became a family man. As the family requirements increased, Satguru ji also gave more bestowals. With the march of time, the family increased and Satguru ji increased the circle of my livelihood.

But I continued to think that I had started Gurmat preaching with fondness and Divine ecstasy, but I could not increase that fondness and Divine ecstasy further. My heart had always that yearning and many ups and downs also came. But the keen desire for the Divine ecstasy always remained in the heart. I consoled my heart by saying that if complete Divine ecstasy is acquired, you would not be able to narrate anecdote. Guru ji is causing you to do this service. Therefore you get engaged in this service of preaching with optimism, considering this great benevolence of Guru ji. But I am disappointed with this preaching movement at present because the entire management structure has become political and the whole preaching class has become subservient to these politicized managers. I am not hopeful that this flowing stream would reach upto the ocean, i.e. God. No! they themselves are searching the path to reach assembly and parliament or the throne. It is not their objective to cause the people to commune with God. The preaching class does not think about any thing else except financial benefit. Dera-owners have got their own commercial shops.

It is also correct that one percent managers, one per-

cent Granthis and Gurbani-singers have got Divine-yearning. However Divine-yearning is not so much, as is the eagerness for the financial benefit. Some Dera-owners are also engrossed in meditation. Such managers, preachers and saints do not have any special effect and impression on the society. Divine persons are not as active as the politicians to come to the fore front. But now the time has come to keep philanthropy in the fore front to carry forward a big revolution to gain proper destination. An organisation of the rap-turous sadhus, preachers, Granthis and Gurbani-singers and managers having constructive inclination should be created to replace the rotten management structure. Then such persons, who are intelligent and have dedication and spare time, should be taken from every city and a big organization should be formed. When this organization takes proper form, the management of all the Gurdwaras should be handed over to it. Then one central office should be established, the chief of which should be like Pope of Rome. Then it would be considered that the Money-chest of Guru ji has been turned towards the mouth of the poor and the preaching movement directed towards the meditators. In this way, the poor Sikh will become well-to-do and the meditators would commune with God, and we can show to the world that the mouth of the poor only is the money-chest of Guru ji. When the poor would look at this money-chest, his attention would commune with Sri Guru Nanak Dev ji and Sri Guru Gobind Singh ji. Like this we have to pay attention to our country and to the foreign countries and such an atmosphere is to be created whereby Khalsa may be visible every where.

Politicians had been deceiving us for the last fifty years or so. Now we will not remain in the dark. Some where for removing poverty they accomplish their self interest and become billionaires. Sometimes by uttering slogan of serving, they rob the country. This political life of the forgers has shown how they had been robbing the country for the last fifty years. It is right that the foreigners had been robbing the country for the last hundreds of years. Mugals, Mangols, Iranians, Afghanis, Arabians, Dutch, Portuguese, French and

the English had come in this country and had plundered too much. But the present plunderers have gone beyond all limits. By wearing white clothes and by taking the form of gods, they do diabolical acts. They had been trying to rob the country by every unfair means. They have been taking man away from man in the name of caste, creed, province and language. The feelings of unity, which was existing during the Mugal and English periods, have been scattered by them for their financial benefit only. Now the country men should not fall into their trap any more. Intelligent and rational persons should only be supported. We have been duped too much.

The managers of the Gurdwaras are plundering the money-chest of Guru ji in some way for the last seventy years. Some times they spend the money from the money-chest on elections and sometimes for the political grandeur. If the managers are prosperous, they utilize the whole Gurdwara to increase their political importance. Sikh nation is being duped for more than the last seventy years. Now we should be cautious because their real face has come in front and nothing remains hidden. The writer can say on the basis of forty-five years of his preaching experience that only the selfish persons have been managing the Gurdwaras. The writer does not consider the preaching class guilty, because they are under-dog and the stage is in the hands of the managers. If something is said by which, their pride and fraud appears to come to light, they cause the speaker to leave the Gurdwaras. Great Granthis, preachers and Group-leaders have been seen by the writer, going away by a twenty-four hours notice. They have no status and they can not oppose the managers. The result of such incidents has been that only persons of subservient mentality have joined these professions, and Gurmat preaching has come to a stand still. Gurbani-singing is based on the tunes of the cinema-films or is based upon makeshift tunes. The standard of listening of the congregation has also come down.

According to the rule of economics, a thing not in demand, disappears from the market and a thing in demand

comes to the market. This dilemma of Gurmat is seen that truth actually has become extinct, because there are no customers for it and nothing has been done to compensate it. The atmosphere has become such that the respectable persons and those having national feelings have sat aside quietly and are passing their lives in earning their livelihood and in doing meditation. Due to this the selfish managers have become day by day more powerful. At present they are so powerful that they would perhaps carry on blood shed thousand times more than that, which was done by Mahant Narain Dass when Nankana Sahib was liberated from his control because they are more powerful than that Mahant. They would put blames of many types on that preacher who is self-respecting, having constructive feeling for Gurmat and becomes aware that the management structure is wrong. The entire management structure will try to prove the whole preaching class wrong. Generally, the revolutions have taken place in the world in this way only. Therefore those persons, who have got constructive feelings, should first make up their minds to tolerate the blow of the managers, because they will put terrible blames and create frightful obstructions. Here the steel-hearted persons will have to face those rocky hearted managers and only then success can be achieved. It is also said by the thinkers that in order to protect from the bigger evil, smaller evil should be selected. All right! Whenever they are bent upon bloodshed, we will face them peacefully, because in the beginning persons having constructive feelings would be very few and weak. But truth in its own self is so powerful that the laws of nature make a way for it and many times revolutions based upon truth reach their destinations while enduring the difficulties.

If this dream is to be materialised and this imagination is to be made realistic, Sikh religion, which was founded by Sri Guru Nanak Dev ji and by travelling throughout the world preached that religion and truth, we will not allow it to be erased or stopped or to let it entrap in politics. First we should make up our minds that these managers except a few are purely political. Granthis, Gurbani-singers and preachers are

all servants only and their financial requirements have brought them into their professions. They have not joined due to their devotion and dedication for Guru ji. Only one percent of them are having full faith:

The writer reiterates: I belongs to the preaching class and I joined this class instinctively. I had taken birth in a middle class family of Tehsil Lak Marwat, District Bannu (Now in Pakistan). While passing a life of extreme poverty and struggle after the partition of India in 1947, I had become a preacher like a blind person who had found his destination by groping with stick in the dark, I had never thought even in my dream that I would become a preacher. When I entered this profession, there was no vain idea of financial benefit. I was of young age and was having an ascetic inclination. There was one Divine yearning which I was searching for. But there were so many financial difficulties as I was usually not having even conveyance charges for going from one city to the other. But the devotion of some invisible Power kept me in motion. Somewhere struggles in small scale used to take place and I had been tolerating the blames of the managers. Somewhere I was defeated, somewhere with the help of the holy congregation I got conciliation. But even then I was not always looking at my success, because there was nothing like that on a wide scale. It is right that while passing life in the profession, congregation has showered great love and honour and managers also used to concur. But now I understand that with the publication of this book, if such views are uttered on the stages, the managers will not concur with me and those, who were giving honour, will dishonour me. It is just possible that ten percent of the companions of the congregation may not agree with me, because some of the managers may be their relatives and they may be singing their praises to satisfy their ego. But I feel that majority in the congregation are well-wishers of Gurmat and their coming to the Gurdwara is to fulfil their desires or is due to the Divine feelings. Indeed they have no link with the politics of the managers, and with the financial condition of the preachers. They are the lord of a separate world. But

now I am appealing through this writing and also through my views that the entire congregation should extend their co-operation, otherwise this writing will remain on paper only and my views will remain views only and it is not known what form these features of Gurmat may take, because I am seeing that now only it has taken a grotesque form. The managers are utilizing the power of all the historical Gurdwaras for their political development, where as with this power the entire country can be converted into Khalsa. There is extreme poverty in the country and the ideological level is lagging behind. With the power of Gurbani and money-chest, all can be made to follow Gurmat, and the co-operation of all can be obtained.

In the initial stage this task would start from the Gurdwaras. Then this service is to be undertaken after coming out of the precinct of the Gurdwara, as the Christians are doing. Having travelled only two hundred miles Jesus Christ has successfully spread Christianity, where as there are no lofty directions of Divine knowledge in the Bible, which is away from scientific views. Ninety-five percent writing of the Bible does not stand the test of time, science and Divine knowledge. Even then so much is the expansion! It is so because the Churches are in the hands of purely religious persons. Pope of Rome controls all the Churches. Political powers of the whole world bow before him and clergymen are honoured. It is surprising that when Pope visits any country, the politicians welcome him. Can we not make such form of Gurmat? Where as Guru Nanak Dev ji had bestowed us such a system which the Christians have now established. Sri Guru Nanak Dev ji had himself been preaching. But when Masands were preaching, they were managers as well. So they became depraved. Therefore this tradition was abolished. Udaasis and Nirmalays were also preachers and managers. During their period one child of every Hindu family in Punjab was made Singh and in this way the number of Sehaj-Dharis was increasing. He is Sehaj-Dhari in whose house at least one child is Singh and the remaining members do not keep beard and hair. Day by day their numbers were in-

creasing. By seeing only five percent Udasis as depraved, we had stopped the flowing stream of Gurmat. It was proper if those five percent were set right. Medical treatment is given to a wound on the hand and hand is not to be cut. But we have done like that only. The result was that the management came under us, but we had no expertise for preaching. Consequently the management structure became fully political and this grotesque countenance is now visible. The wrangling, hatred and wickedness of the political world is now visible in the Gurdwaras. It is surprising that one Gurdwara hates the other Gurdwara. If any Gurbani-singer comes in one Gurdwara, the managers will prevent him from going to the other Gurdwara. This also happens particularly in the Gurdwaras of the foreign countries and the writer has observed this. Gurbani-singers are subservients and their financial needs and the absence of constructive inclination about Gurmat make them dependants upon managers. So the nature of the managers is becoming more and more political day by day. If remedial measures are not taken in time, the splendour of Gurmat visible here and there, will further dwindle due to the increasing shadow being cast by the politicized managers.

The form of the revolution should be purely religious. For this we should be religious. If Divine ecstasy and Supreme savour are experienced by doing meditation, only then revolutionary movement should be joined. It is not proper for others to join, otherwise the same political depravity would spring up here also. As child can not comprehend youth; young man can not understand old age, but young man can understand other young man and an old man can understand old age; similarly one meditator can understand the other meditator. Organisation of such persons should be formed. If such an organisation is established, the revolution would reach its destination. It is the misfortune that wicked are organized but respectable persons are not organized. Politicians are organized but not the meditators. Politicians being organized, can take help of other political persons to reach their destination, because the latter is also in

search of that destination. But when the meditator starts enjoying Divine ecstasy he conceals himself and becomes anonymous. This is natural also. But where the question of Gurmat comes up, there the meditators should organize themselves, so that this revolution may achieve its object.

All the Gurdwaras should be managed by the meditators. The chief of their central office should have a status higher than that of Pope. He should be impartial, full of Divine flavour, love and purity so that we are able to bathe Indians and foreigners in the flowing stream of Divine knowledge of Gurmat, we may bestow ambrosia of God's Name to everyone and also we may give them guidance for treading the right path. We may also be able to transmute the following dream into reality:-

Raj Karege Khalsa Aakee Rahey Na Koye:

i.e., "Power should be in the hands of the truthful, so that no one is defiant"

When no one is Khalsa and if sovereignty comes, people would remain defiant and dishonesties would continue. One can become Khalsa only when one is meditator of God's Name and is fully free from the passion of malice.

7. Man can not at all be Pure without Love

One wants to do a sacrifice for the person, whom one loves. Man can not do injustice and deception with him whom he loves, rather he wants to give him some thing more valuable and useful. But hatred, revulsion and enmity, make him greedy to grab and snatch every thing from him and tries to obliterate even the name of enemy. The more hatred, revulsion and enmity exists in a person, the more his devilish form is manifested. On the contrary love intends to manifest godly form for him. The managers of the Divine temples should not be devils. Otherwise the Divine temples would become only the arenas of the devil.

8. Features of Gurdwaras.

In the early stages only the historical places had become Gurdwaras. But with the expansion of Sikhism and according to the requirements, more Gurdwaras had come into existence. In India and abroad, there are historical as well as non-historical Gurdwaras. Guru Gobind Singh ji, the founder of Sikh religion, had taken birth in Patna Sahib (in Bihar state), but he had undertaken constructive work in the Punjab state. He bade adieu to the world at Nanded city of Maharashtra state. In this way there are historical Gurdwaras of Sri Guru Gobind Singh ji in various states of India. Commemorative Gurdwaras in honour of Guru Hargobind Sahib, the sixth Guru ji and Sri Guru Teg Bahadur Sahib, the ninth Guru ji also exist on extensive level. Sikhism could have been preached and expanded in India and abroad with the help of these historical Gurdwaras. But it is regrettable that wherever these historical Gurdwaras exist, Sikhism does not exist even at those places, because these places are not under the management of such people who have got such a thinking and devotion in their minds.

Wherever Gurdwaras have been constructed according to the requirement and those who lost the management control, constructed another Gurdwara to become the master of the management. According to one estimate, about twenty percent Gurdwaras have been constructed to maintain one's management control in opposition to the other Gurdwara. Temples of love began to be used for antagonism. Some Gurdwaras have been constructed by some aesthetic persons and full of inspiration to enable us to abandon mutual jealousy and to enjoy the Divine bliss of Gurbani, but unfortunately such Gurdwaras are very few. No constructive work is being done on a wide scale. Now all the historical and non-historical Gurdwaras should be managed by Divinely-elapsed, far sighted and impartial persons having preaching inclination. As much we superficially chant:-

So much superficial meanings we grasp. Whereas it is needed to go deeper. He, who becomes the embodiment of love and does not hurt any one with his words and deeds, an atmosphere of peace and tranquility springs up due to his presence. But this management structure, which wants to attain political power, by utilizing the power of the Gurdwaras, could not keep peace even in the Gurdwaras.

At the time of the creation of Sikh nation, the country was under the yoke of oppressors. In the absence of other means we had to carry on the political activities in the Gurdwaras only. But this activity was done by those persons who were not hankering after political power. Wherefore devotional love remained intact in the Gurdwaras. In the present atmosphere all the wrangling and brawling are done in the Gurdwaras, due to which the spiritual atmosphere has been polluted. Those, who have not kept the Gurbani-flavour in the Gurdwaras, nothing useful and constructive work can be expected from them. We can set up establishments outside the precinct of Gurdwaras for political preaching and propagation and can carry on political movements at those places. Now is the time to do this. If this is not done, our sanctified Gurdwaras would bring up false and deceitful politicians in lieu of spiritual and gracious Gursikhs. The Gurdwaras would not be held in high esteem by the world. Gurdwaras are ocean of love. These have got great ambrosia of meditation and spiritual ecstasy by which all the world can be intoxicated. According to Hindu mythology gods and demons had churned the ocean of milk and a pitcher of nectar came out, by which even less than half of them (gods) had been satiated. But Sri Guru Granth Sahib ji is Ocean of Nectar. But it is regretted that this management structure itself could not take even one handful of this nectar. Being directionless themselves, they have made the entire Sikh nation directionless. They have presented the terrible form of the nation instead of the Saint-Soldier form, because in-

stead of trusting them, others start fearing them:-

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

(ਅੰਗ ੧੪੨੭)

bhai kaahoo ko daet nehi nehi bhai maanat aan |

*One who does not frighten anyone,
and who is not afraid of anyone else*

The form as per this Gurbani line, has become a dream only. As the pride of the Masands had caused them to claim being "gurus", similarly the present management structure consider themselves great and grand and repudiate the existence of Sikh-congregation and consider the congregation as a means to reach upto the throne. Conditions and atmosphere should be created with the help of propagation and writings which may enable us to establish new administration. The writer has taken the initial step through this writings and also through speeches in this regard. Meditators, and aesthetic persons having compassion for the nation, should come forward and help to make this conception powerful. The sharpness of sword can not be bent by fragile yarn. If the wrong hands intend to become powerful, the correct hands should become strong and more powerful to weed out the wrong hands.

9. The Form of the Nation is going downwards.

Instead of having a pride in Gursikhi-form, inferiority complex has sprung up. Partially this is due to increase in materialism, but this is more due to lack of proper guidance from the Gurdwaras. The management structure, based on pride, greed and political self-interest, can not give proper guidance. The preaching class, working under this management has lost its independent thinking. To hope for Gurmat preaching from the management is like a useless endeavour to extract oil from sand. If a few preachers and managers are having Gurbani-flavour and constructive Gurmat inclination, they do not have courage to come forward. Now

we should immediately come in the forefront under the leadership of Gurmat Reformativ Movement, so that the proper form of Gurmat may be established. When an ill person breathes his last, the most effective medicines are worthless and the intelligence of the doctor is of no use. Sikhi in India and abroad is gasping and its welfare should be taken care of immediately. Sikhs have not been able to get full recognition in India and are also overlooked abroad. Faith and feeling are seen in the congregations, but the companions of the congregation are directionless. Followers of the other religions redirect these companions towards the ponds of their own sects and bereft them from the Divine ocean. Radha Swamis, so called Nirankaris and some others are infecting like wood-worms and are hollowing the Sikhi-form from inside. There is only one basic reason for this, viz., the management structure has become political and the preaching class has become subservient. The thinking of the managers is revolving always around their posts and the thinking of the preachers is circumambulating around their livelihood only. Due to the clash of their self-interests, mutual collision among the managers takes place. Because of this collision, one preacher obstructs the path of the other preacher. Gurbani-singers, preachers, and Granthis have been seen opposing their own professionals. Without changing the entire management structure, the goal and spiritual knowledge of Gurbani can not be distributed. The suggestions, serialized below, should be given practical shape at the earliest:-

1. The channels, lost in connection with preaching till date, should be revived once again.
2. Nirmalae, Udaasi and learned elderly persons, who are living in anonymity, should be made the foundation members.
3. The family persons, who have lived a long life or who have become dejected from the insipidity of the world, but have compassion and knowledge of Gurmat, should be included in this constructive movement.

4. Co-operation of elderly ladies, having constructive inclinations, must be sought.
5. Earnest and aesthetic persons of Sadhu Samaj should be respectfully included in this movement.
6. One such person whose personality could be presented like that of Pope of Rome should be selected.
7. We should be able to popularize the name of this dignified personage as: Supreme Servant or Chief Pious Person or Gurmat Guide. The appointment should be made after every four years with the votes of the above mentioned dignified and knowledgeable persons.
8. After taking over the historical places, non-historical Gurdwaras should also be handed over to this organisation.
9. After the proper management of the main Gurdwara, the chiefs of the other Gurdwaras should also be called with the same dignified name or he may be called Maha-Mandleshwar or Saint.
10. The tenure of local chiefs should be prescribed, so that no indulgence or self-interest gets linked with that place.
11. Saint-Soldiers, wearing saffron-coloured dress, should be sent in the whole world like Bodhi Bhikshus. They should be learned and polyglot. Efforts should be made that this dress may become popular in the world as a sanctified imprint of Sikhism.
12. Such a place should be established for these Saffron uniform-dressed Gurshikhs as may have a sway and may magnify the splendour of Gurmat.
13. This uniform should become the identification of Guru Nanak Dev ji and Guru Gobind Singh ji and it should be worn in the whole world by the preachers.

10. Individual Impact

Religious History is a witness till date that, whenever humanity has followed religion, there had been an influence

of some great personage on it. Religious flavour is a personal matter. Prehlad was having religious flavour but the other family members were not having that flavour. Baba Prithi Chand although was the offspring of Guru ji, yet he was devoid of spiritual ecstasy. Meeran had been singing Divine songs all alone in the whole family. Sri Ram was not of high dignity in the eyes of Kekai. Kans and Daryodhan had been bereft of the greatness of Sri Krishna. Abu Talib uncle of Hazrat Mohammad Sahib did not adopt Islam and had flatly refused to do so. These incidents of history, testify that religion is a personal matter. This can not be imposed with force on any one. Politics is based upon oppression and religion is based upon patience. A person, having high fever, does not have hunger for food. The person feels hungry when the fever comes down. Similarly, when the fever of immoral deeds comes down, man becomes ready for meditation. Spiritual ecstasy can not be forced upon any one. Religion had always been preached by persons having extreme patience, forgiveness, modesty and love. Whenever the flower of the religion blooms in any person, the black bees do come. Moths begin to circumambulate around the lighted candle. Similarly, whenever the light of religion enlightens any heart, the world also gets light from there. Baba Attar Singh, Baba Nidhan Singh, Akali Kour Singh, Baba Karam Singh Hoti Mardaan, Baba Prem Singh Muralae Walae, Baba Jawala Singh Harkhowal, Sant Sangat Singh Kamalia, Baba Sunder Singh ji Alibeg had caused numerous persons to tread the Gurmat Path by the sway of their individual personalities. Sant Bhagat Singh Bannu (in Frontier, now in Pakistan) had caused Muslims also to bow at his feet. Even now Muslims prostrate at his Gurdwara in Bannu (in Pakistan). Baba Sahib Dayal, Mahant Jawahar Singh, Sant Bhag Singh, Baba Gurmukh Singh and Sant Teja Singh and others had caused thousands of persons to adopt Sikhism due to their personal sway. At present there are thousands of chairpersons and secretaries in thousands of Gurdwaras. Thousands of preachers are preaching under their management. But it appears that no one is impressed

by their lives. Rather their own offsprings appear to apostatize. From them people get motivation to become political. Persons yearning for religion also fall in the lap of fake gurus. In this way Sikhs go astray and get entangled in the marsh of Self-styled Radhas Swamis and so-called Nirankaris.

11. Hand over All Gurdwaras to Aesthetic Persons

Religion is a flavour, bliss, supreme splendour, impartiality and without malice. Insipid person had never been able to propagate the ideology of Divine flavours. Similarly a person, living in the pitch darkness of ignorance and discriminations, can not preach impartiality and supreme splendour. Ninety nine percent management structure and ninety percent preaching class will not be able to remove the darkness of the world, since they themselves are living in the darkness. Whereas religion is personal, yet it is also a very big place of hypocrisy. Common man has got one mental weakness, that he is impressed by a crowd. However according to Mahatma Buddh, there are no good persons in a very big crowd and there is never a crowd of good persons. Religious revolution has always been an individual affair, and hypocrisy has always remained organised. Therefore it always had an upper hand in every religion and in every country. If we could organize religious persons or they themselves get organized, only then the Gurdwaras can be freed from the control of the present management. Religion is like a tender flower. It is difficult to cut the iron of hypocrisy with the flower. History is the witness that the iron of hypocrisy and oppression have always slain the flower. Some one has been crucified. Some one is made to sit on hot iron pan. Some are liad in brick walls. Some one is covered in the darkness of cruelty, even if it is moonlight, square of a city (Chandni Chowk of Delhi). Moonlight is martyred. It is being written because iron was hard even thousands of years ago and is hard even now also. Stone has remained harsh since the ancient times. But the beauty of flowers is pre-eminent

and natural. Hypocrisy was strong and harsh thousands of years ago and is so even now. Hypocrisy can be removed away by wearing the dress of harshness during the struggle. This is to be done for the protection of tenderness only, as nature has kept the flowers along with the thorns. Thorn does not prick and injures any one by going forward. It pricks and injures those hands which pluck flowers. Nature has kept both the flower and thorn in one plant only. Aesthetic and religious persons have to take motivation from this rule of nature and drive out selfish, hypocrite, irreligious and political persons from the Gurdwaras.

Generally revolutions do not reach their destinations. The main reason for this is that the revolutions which were started by pure persons, come in the hands of wrong and impure persons and become directionless. Aesthetic persons will have to take full care of this aspect. They have to organize themselves to put aside the organised hypocrisy. If the disease is not cured in time, it becomes incurable. Therefore as yet nothing has gone wrong with the spilled jujubes. The writer has initiated the struggle through his writings and speeches. Now the Gurdwaras should be taken over by using physical and financial powers, so that the humanity may be able to obtain the sanctified stream of God's Name from these springs. Gurdwaras are the mints wherein human lives are fabricated. These are the mints to fabricate the effigies of meditation, love and spiritual splendour of Divine knowledge. As an individual becomes fresh after having a dip in the river, so it is prayed, that persons coming out of the Gurdwaras should get enraptured flavour while coming out and may become a bridge for others to enter the Gurdwara. Wherever Guru Nanak Dev ji had put his auspicious feet, those places had become venerable:-

ਜਿਥੈ ਬਾਬਾ ਪੈਰ ਧਰੇ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

jithai baabaa pair dharey, poojaa aasan thaapan soaa|

Wherever Baba put his feet,

a religious place was erected and established.

Guru Nanak Dev ji had sown the seeds of the religion in India, Afghanistan, Russia, Arab, Iran, Cylon, Siam, China, Tibet, Nepal and Burma. Now by organising ourselves, we have to convert these seeds into gardens which were spread in India and foreign countries. It is the duty of every Gursikh that wherever Guru ji had sown these seeds, these are to be flourished. Harshness is to be faced with tolerance. Enmity, hatred and discord are to be washed away with the rain of love. Ignorance, selfishness and greed are to be purified with Gurbani Psalm. In this way, we would be able to bestow the eternal tenets of Gurbani to the world.

Request

The writer has written this book on the basis of his life-long perception and not due to any ill feeling or enmity with any one. It is possible that the perception of the writer's forty years preaching life may not be compatible with some one's views, but it does match with Gurmat reform. It is true like the broad daylight that ninety-nine percent management structure is selfish, political and proudy. Ninety percent of the preaching class is slave, undignified, selfish and directionless. They have no perception of Gurmat, Gurbani and flavour of God's Name, nor have they got any yearning to acquire the perception of these. Some companions of the congregation have gone away from Gurdwaras due to not getting any awareness about Gurmat and some have gone in the lap of cunning, hypocrite and fake gurus. Though some are associated with Gurdwaras due to the previous mental impressions, yet they are unaware of the deep perceptual flavour of Gurmat. It is prayed that now experienced, aesthetic, diligent and financially sound pious persons should become organized and take the reins in their hands.

Guidance should be taken from the reformative structure for religious preaching, which Christians have established after meandering and bloody struggle for hundreds of years: Religious imprint of Pope of Rome, which Christians have on their minds and non-Christians also give importance to him, such administration for Gurmat and Gurbani preaching should be established. Experienced and aesthetic persons of every town and city should get organized. A few rich persons do exist in every town and city. Considering it his duty, the writer has done this service by writing and through speeches. All the constructive work should be taken in hand by those who have taken refuge at Guru ji's feet. May Satguru ji give guidance.

*Waheguru ji ka Khalsa
Waheguru ji ki Fateh*

Religion and Politics

It is a predominant truth that religion has got not even a far off relation with politics, because politics is based on defeating others, whereas the strategy of the religion is to conquer one's own mind. One considers this his victory by winning the world. The other considers this his victory by overcoming his mind. Therefore religion is far away from politics. As the earth and the sky do not meet any where, so are religion and politics. There is no meeting ground for both of them. Religion is based on universal well-being and service:

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

(ਅੰਗ ੨੬)

vich dhuneeaa saev kamaaeai |

thaa dharageh baisan paaeai |

In the midst of this world, do seva, and you shall be given a place of honor in the Court of the Lord.

Whereas politics is based upon governance. Religious person considers his emancipation in becoming the dust of other's feet:

ਸਗਲ ਚਰਨ ਕੀ ਟਿਹੁ ਮਨੁ ਰਾਲਾ ॥੩॥

(ਅੰਗ ੩੮੪)

sagal charan kee eihu man raalaa [3]

but my mind is the dust of all men's feet.

But the politician feels happy by sitting on other's heads. His throne is on the heads of the people. Sometimes he increases his weight so much as to cause the necks of others break. Religion is flavour of Gods' Name, benevolence, contentment impartiality and without animosity. A person having such virtues is called religious and he can lead his life in a decent manner. Religion is an art to lead a nice life. Such a person can be a guide for the society. He can play politics in a proper manner like Maharaja Janak and Maharaja Ranjit Singh. It is one hundred percent necessary to be a religious person to come forward in every sphere of life. But it is regretted

that the religious establishments of the Sikh world are not being managed by the religious persons. Mostly greedy and proudly politicians having ruling nature are managing these places. Guru Ghar is the door, and after passing through it, man can reach upto God. But now this has been made the means to reach the state-power. It is not now respectful to become a servant of Guru-Ghar rather it is respectful to become M.L.A. or M.P. or Minister. Due to these blank politicians, the youth of Punjab is becoming rebel of religion and Sikhism and is looking towards material comforts and politics. These leaders having grip over the Gurdwaras do not ponder over this dearth and remain endeavourers for their own progress. The writer is requesting through this writing at the end of the this book that Gurmat well-wishers, spiritualists and aesthetic persons should quickly come forward and may stop management structure going to the under world. Small disease should also be cured like a bigger disease, so that it is stopped in time. This disease of the management structure has become cancer. This pen will be successful only when the religious power of the Gurdwaras will come under the control of religious persons, so that Sikh may be proud of Gursikhi like the Sikhs of the olden times, and followers of other religions may also feel pride in Sikhism. Religion is very subtle. Persons, having subtle intellect or those, whose intellect has become subtle by meditation should feel this pain in writers heart and become endeavourers. It is prayed that the writer may watch this aim of the high morale of Gurmat in his life time. May Guru ji be helpful. May God be helper. This is the prayer again and again.

*Waheguru ji ka Khasa
Waheguru ji ki Fate*